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CHINESE

LIFE AND CUSTOMS

BY

PAUL CARUS

ILLUSTRATED BY CHINESE ARTISTS

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FOREWORD.

OUR intention in offering the present little book to the reading public is to make the Chinese characterize themselves by word and picture; it is not our view of China, but a compilation of Chinese illustrations accompanied with as little text as will suffice to explain them, and even our additions are merely quotations from Chinese literature.

Our frontispiece represents Wen Ch'ang, the Chinese god of literature, the patron of students and scholars, the promoter of learning and of written books, religious and secular. He is pictured in gorgeous attire because he loves beauty, and his attendants carry a flower vase and an incense burner. All other illustrations are sufficiently explained in the text with the exception of the very first on the fly-leaf and the tailpiece at the end of the book.

The fly-leaf is the picture of the main front entrance of a Chinese residence and is covered with benedictions according to a custom prevalent in Cathay.

The horizontal inscription on the lintel reads in literal translation, from the right to the left:

"Blessings from heaven proceed."

Of the four vertical lines, the two on the panels belong together and also the two on the door-posts, forming two distichs each of twice seven characters.

The lines on the door-posts read on the right:

"[May] the nine heavens, sun [and] moon open new fortune,"

and on the left:

"[May for] myriads [of] miles [there be] flute playing [and] singing; [and a] rapture [of] grand peace."

The "nine heavens" is a typically Chinese phrase, while the trinity of heaven, sun and moon stand for what Western people might call "Providence."

The words "myriad miles" simply mean "all around" or "far and wide," or "throughout the whole country."

The words *t'ai p'ing*, i. e., "grand peace," are a typical expression characteristic of one of the most prominent ideals of Chinese life. The phrase has been adopted by the Christian rebels who gave this name to the dynasty which they endeavored to establish, before they were suppressed with the help of General Gordon, but it must be understood that our present poem, as well as the term *t'ai p'ing*, is much older than the T'ai P'ing Rebellion.

The two lines on the door-posts rhyme, and we may render them in English verse thus:

"The heavens with sun and moon grant fortune to increase,
With music's joyous sound enjoy a glorious peace."

The distich on the door panels reads in a free translation:[1]

"When pleasanter, longer turn the days,
What peace and joy they bring!
Ice thaws, snow melts in milder breeze,
With showers and dews of spring."

The parallelism in the grammatical construction of these lines is essential in this type of Chinese poetry.

The tail-piece on page 114 represents a screen with a landscape and a stanza of four lines, each of five characters, inscribed on its two folding wings. This poem which breathes a peculiar breadth of mind and sympathy with the people still unknown to us, reads in a metrical version thus:[2]

"The brook through quiet hamlet further hies,
On curving path the lonely wanderer roams.
I know not what behind the forest lies,
How many people yonder have their homes."

The lines here translated belong to a class of poetry that is typically Chinese, and may be called a *genre* painting (or still better a *genre* sketch) in words. The ideas presented are selected from daily life, and in so far as they put us in a contemplative mood they are comparable to what the Germans call a *Stimmungsbild*. The two Chinese characters underneath the screen read *ta wei* (literally "great tail") which means "grand finale" or simply "The End."

[1] Literally: "Relaxing, longer [are] changing days (i. e., springtime-days): peaceful, joyous [in their] noontime (i. e., life).—[There is] thawing, [there is] loosening [in a] humane breeze; showers [and] dews [has] spring."

[2] Literally: "Water encircling sequestered hamlet, [to] distance [goes].—Over mountain passes a solitary lane curving.—Not I know dense trees behind.—Even [who is there] living in many peoples homes."

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CHINESE
LIFE AND CUSTOMS
福自天來
舒長化日雍熙畫
融蕩仁風雨露春
萬里生歌醉太平
九天日月開新運

ANNUAL FESTIVALS.

THE more our civilization expands, and with it trade and commerce, the closer will be our relations with Eastern Asia, and it is to our own advantage in our dealings with foreign people, to understand their habits and to be as familiar as possible with their main motives in life. Having long searched in vain for a good source of information concerning life in China, we have at last discovered a book, which was published in Japan by a Japanese publisher assisted by Chinese artists, and entitled, *An Exposition of Chinese Life and Customs under the Chin Emperors* (the present Manchu dynasty). The book bears the title *Ch'ing Hsü Chi Wen,*[1] or, as the Japanese pronounce it, *Shin-zok-kih-bun,* and is published in Tokyo.

The book before us is fully illustrated and gives as good an insight into Chinese life as can be had in any special work. The illustrations are simply outline drawings after the fashion of Chinese art, but in this way, too, they become characteristic of the people whom they are intended to portray.

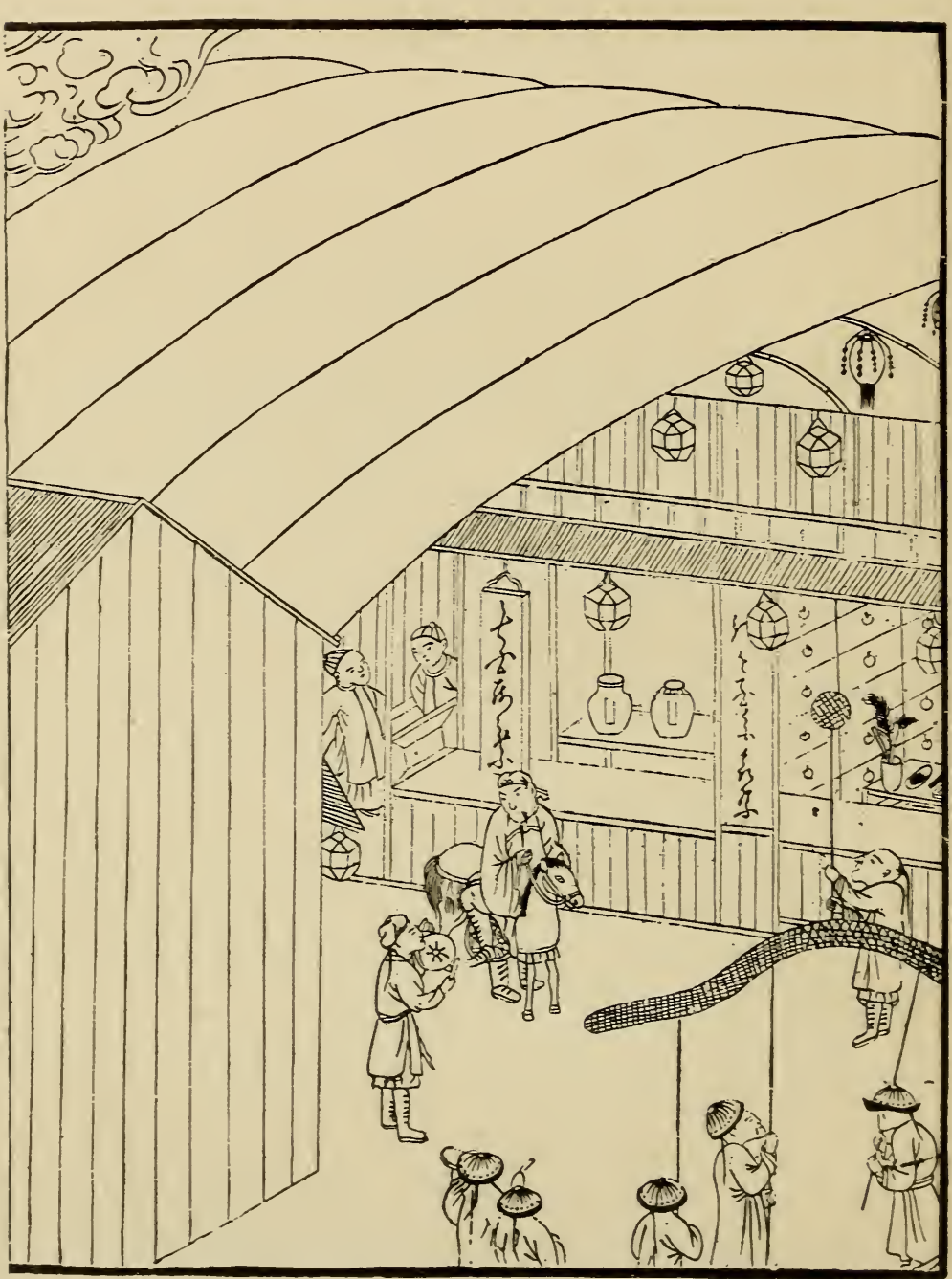
The entire work consists of six fascicles, and we will select from it the illustrations that are of special interest.

* * *

The Chinese calendar is lunar, but its beginning is determined by the sun. New Year falls on the first new moon after the sun has entered Aquarius, which will never happen before Jaunary 21, nor after February 19. The months are strictly regulated by the moon. The first of every month is new moon and the fifteenth is full moon.

[1] 清俗紀聞

New Year's Day is a feast of great rejoicing. It is celebrated with paper lanterns and paper dragons, which are hung up in arbors specially erected for the purpose, and carried about in procession.



2314 NEW YEAR'S NIGHT,

On the fifteenth of the first month, the Chinese celebrate the birthday of the "Spirit of Heaven." Among the gods he is the chief of a trinity which is greatly respected all over China, perhaps

as much as are the three Magi among Roman Catholic Christians, whose festival also falls in the first month of the year. The two companions of the "Spirit of Heaven" are the "Spirit of Earth"

A FEAST OF LANTERNS. 2249

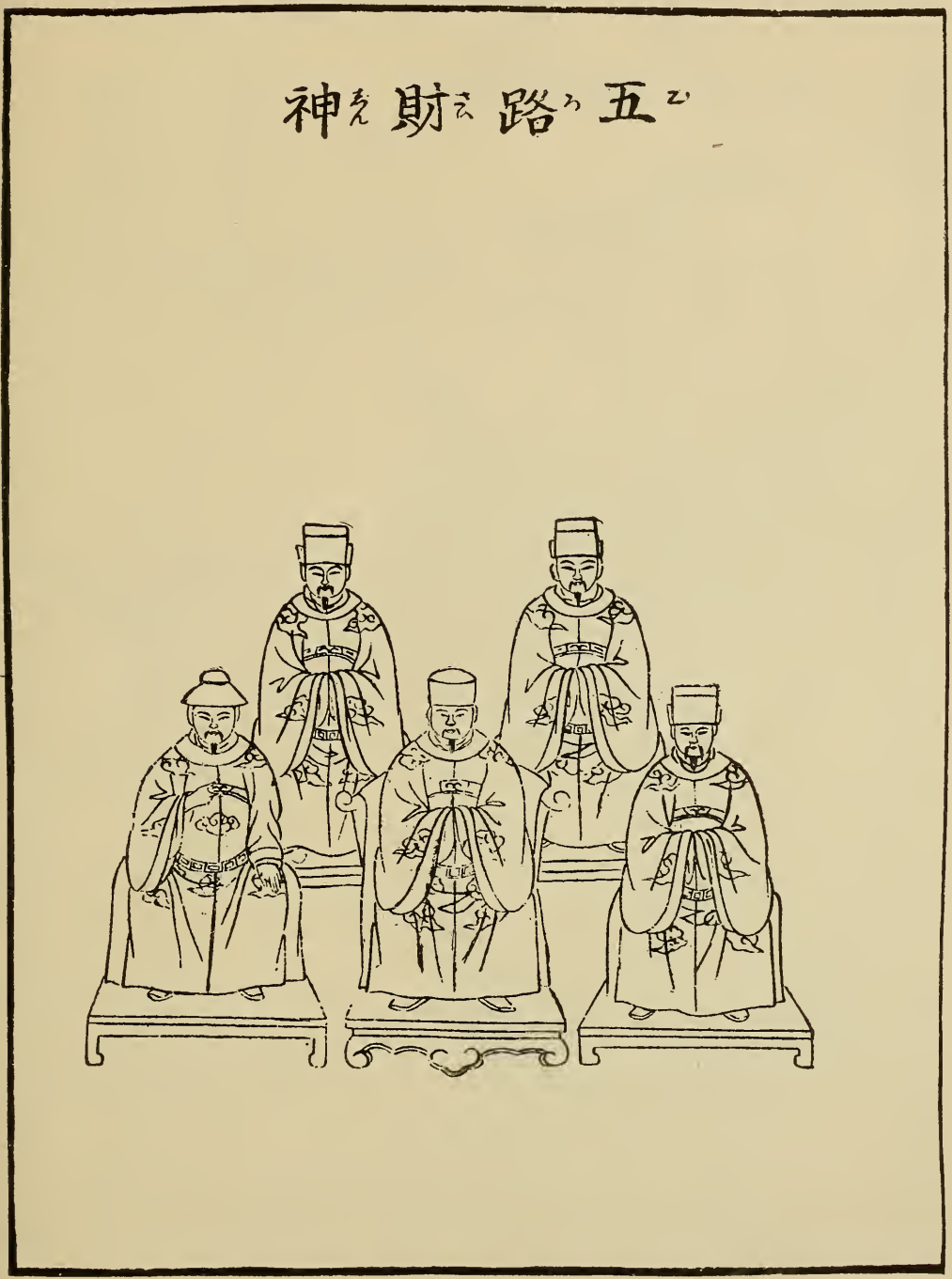
and the "Spirit of Water." The blessings of all three are much needed. The Spirit of Heaven confers upon us celestial bliss; the Spirit of Water quenches fire, and the Spirit of Earth procures

forgiveness of sin. The birthday of the Earth Spirit is the fifteenth of the seventh month, and the birthday of the Water Spirit is the tenth of the ninth month.

THE THREE OFFICIAL BODHISATTVAS. 2262
The Water Spirit, the Heaven Spirit and the Earth Spirit.

The five gods of wealth naturally play a prominent part in the Chinese calendar, for every one wants to be rich and curries favor

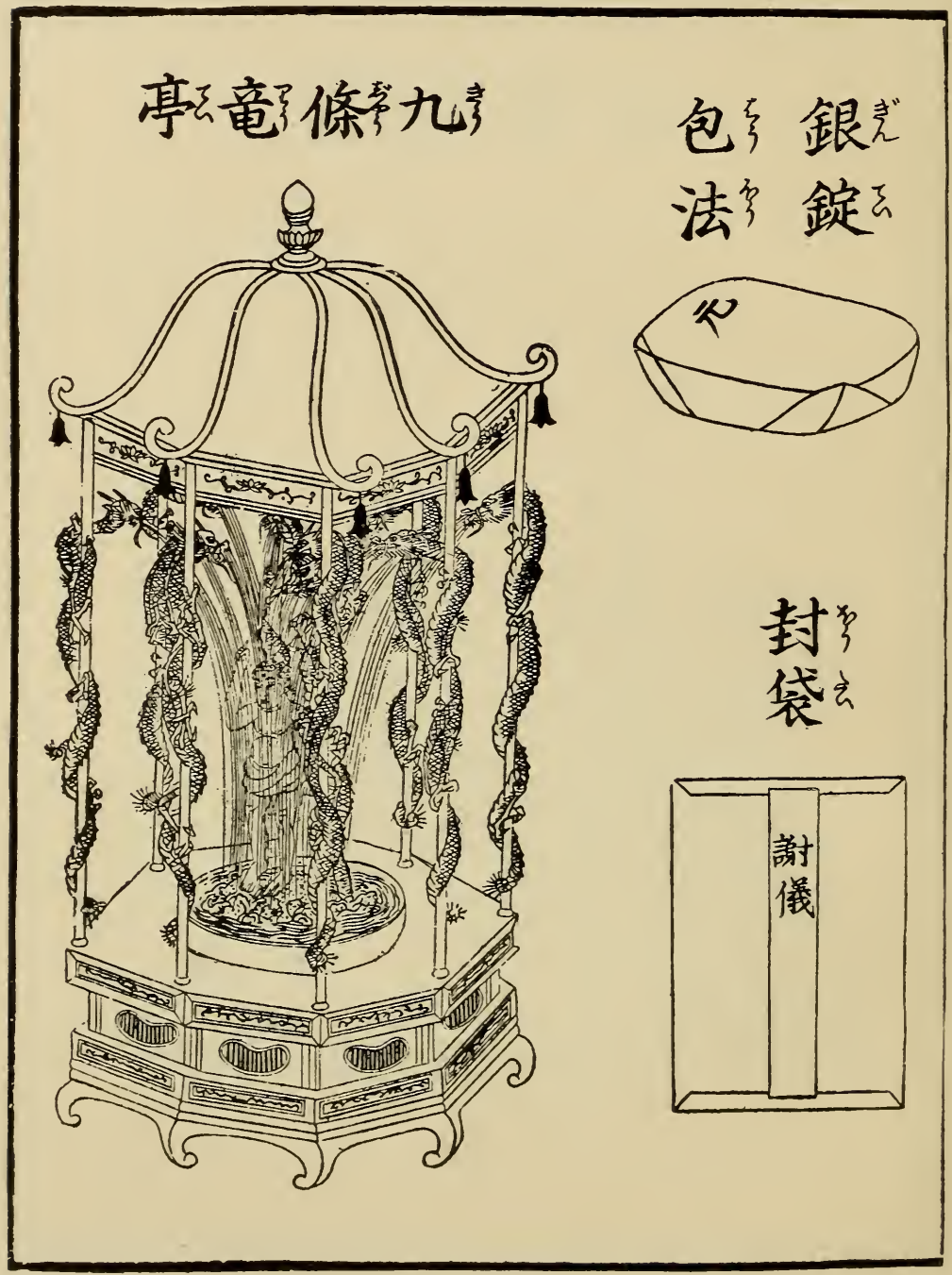
with them. They have a festival on the second and sixteenth days of every month, which is celebrated by candle and incense burning and by sacrifices of pigs, calves and goats.



THE FIVE GODS OF WEALTH. 2250

Honorariums for services of teachers, and physicians and other professional men, are sent out five times in a year: in the beginning

of summer, in the fifth month, in the seventh month, at the beginning of winter, and on the last day of the year. The honorarium is wrapped in white paper and then sealed in a little envelope.



BAPTISMAL FOUNTAIN OF THE BUDDHA INFANT. 2265

PAYMENTS FOR PROFESSIONAL SERVICES.

Buddha's birthday is celebrated on the eighth day of the fourth month, and in commemoration of it Buddhists keep a canopied

bronze statue of the Buddha child, over which eight dragons spout a baptism of scented water—an incident which is told in the legendary life of Buddha.

A BOAT RACE. 2251

The Chinese, like Western nations, have their boat races which take place from the first to the sixth day of the fifth month.

On the seventh night of the seventh month the girls have a festival in which they make offerings to Chih Nü, the Spinning Damsel, represented by that bright star, Vega. She is the daughter

2325 THE TABLE WITH OFFERINGS.—THE GIRLS'

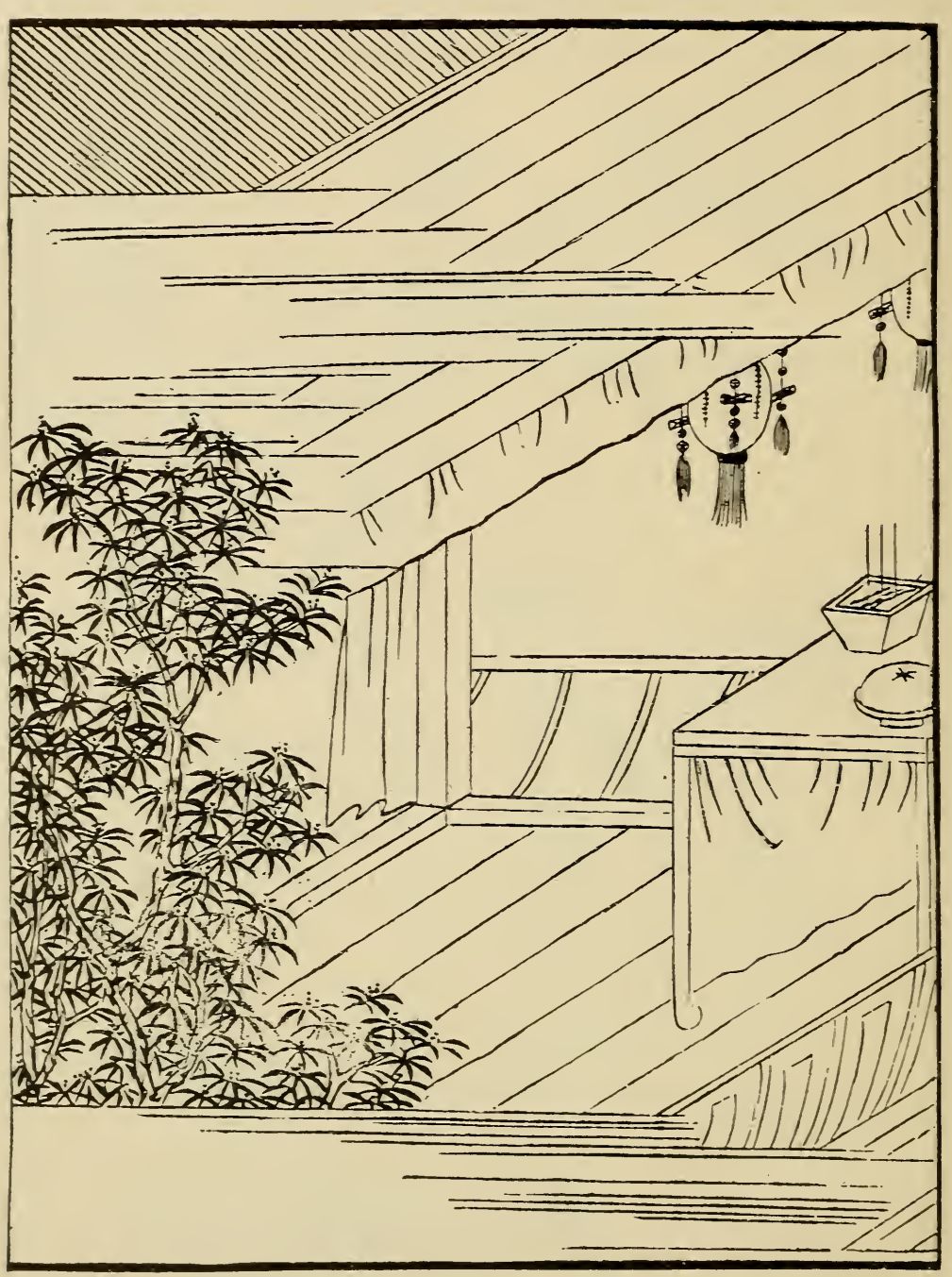
of the sun-god and the patron saint of domestic women. A pretty legend tells of her great industry, her marriage to Keng Niu (the

Herdsman, whose star is Aquila on the other side of the Milky Way), her neglect of the loom, their separation by the great silver stream, and their annual meeting on the seventh day of the seventh

FESTIVAL.—THREADING THE NEEDLE. 2272

month. In the evening the girls pass a thread through the eye of a needle, which it is hoped will make them proficient in needlework.

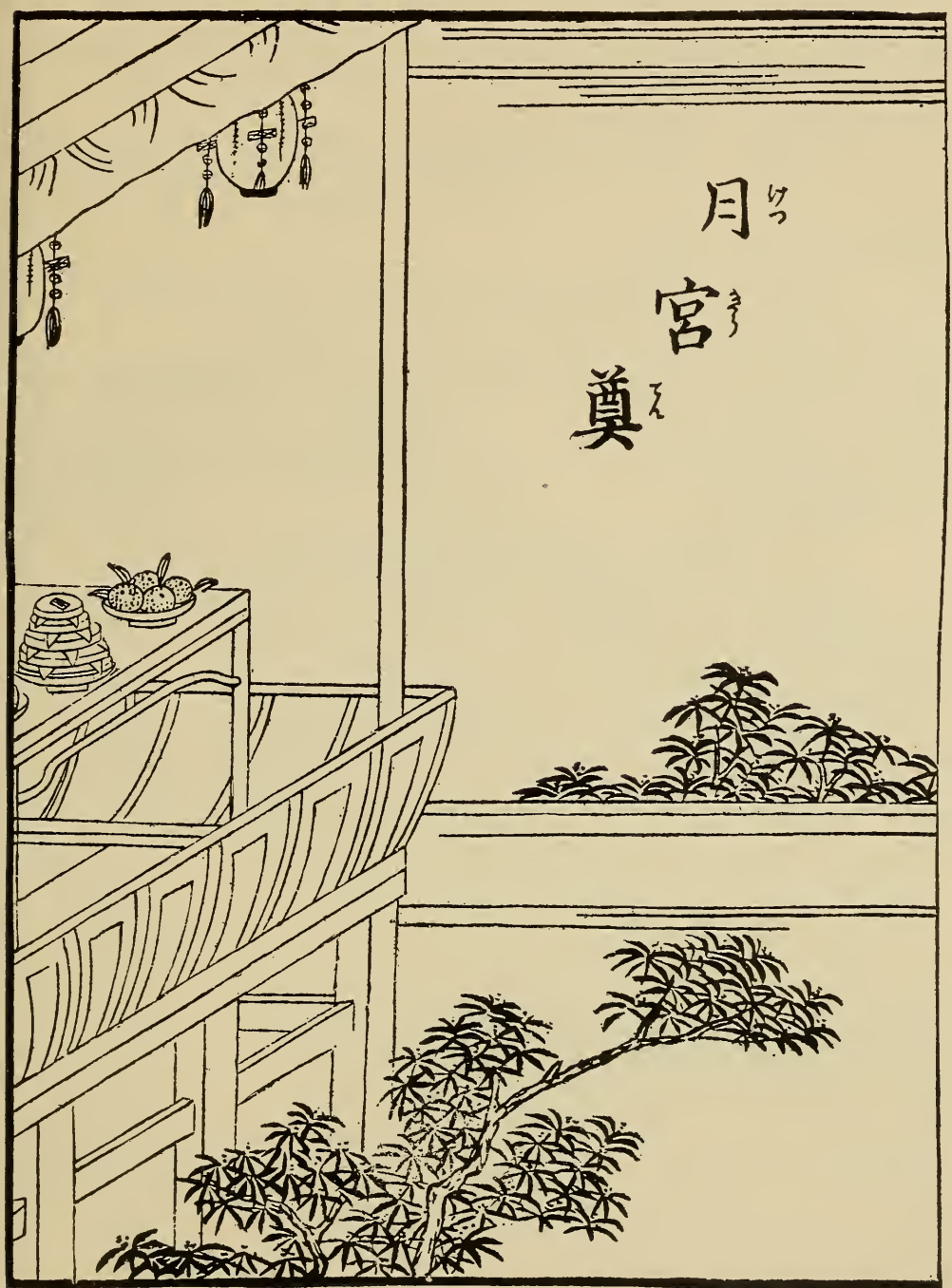
In the eighth month the moon shines brighter than in any other month during the year; so the fifteenth, the night of the full



2254 THE MOON'S

moon, is celebrated as the birthday of the moon. Fruit and cakes, all of them of a round shape, are offered on a veranda in full sight of the moon and then eaten in company with friends and relatives.

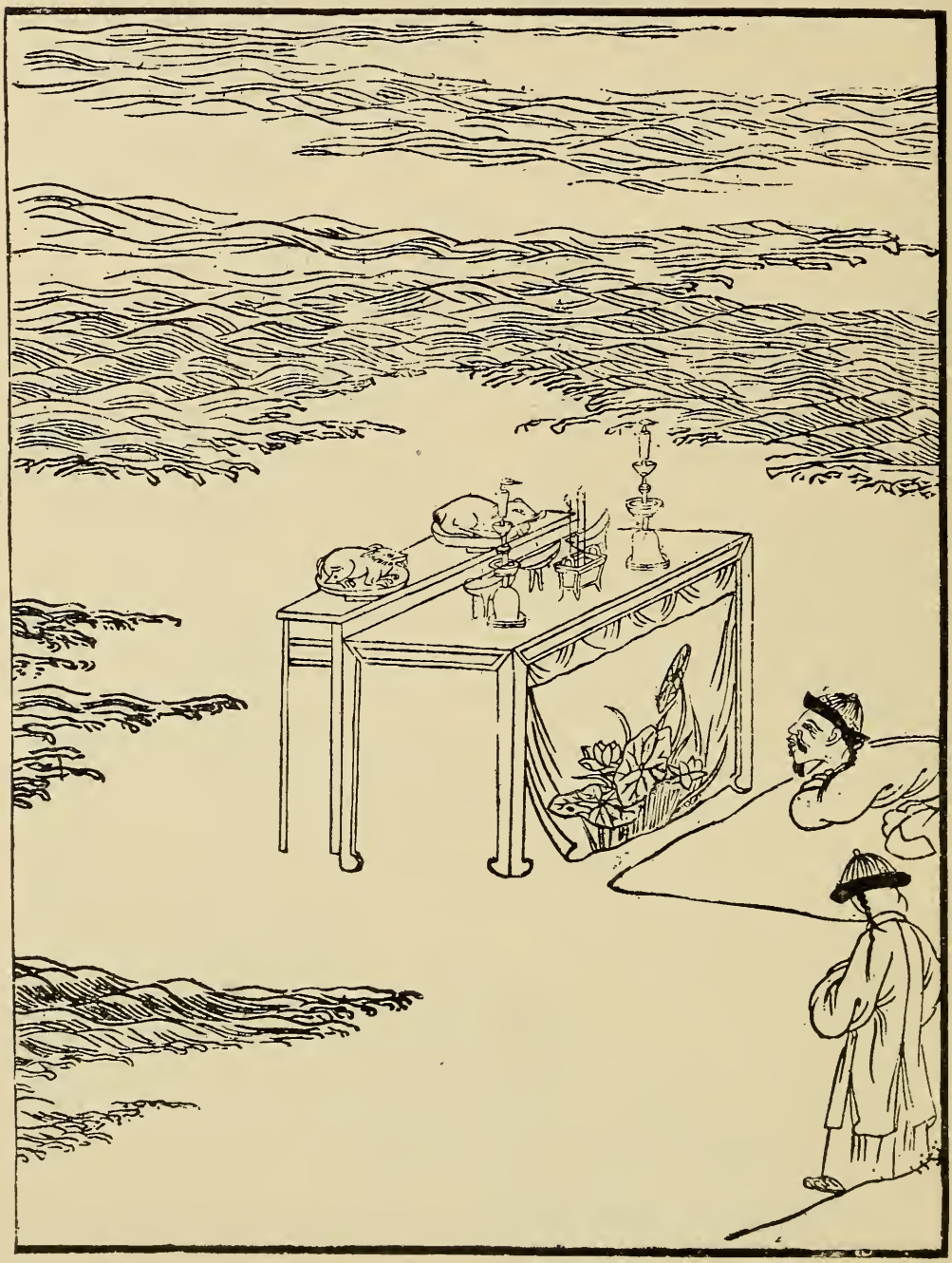
The moon is worshipped as a benign goddess and on her festival people exchange congratulations and presents.



FESTIVAL. 2245

It is generally regretted if the moon is beclouded in the night of her birthday, but the fact is not a bad omen, but is simply deemed an indication that the next New Year's Day will be bright.

On the coast of South China, a special festival on the eighteenth day of the eighth month is officially celebrated by the governor of the province in honor of the tide. Offerings are made consisting of



2310 THE FESTIVAL

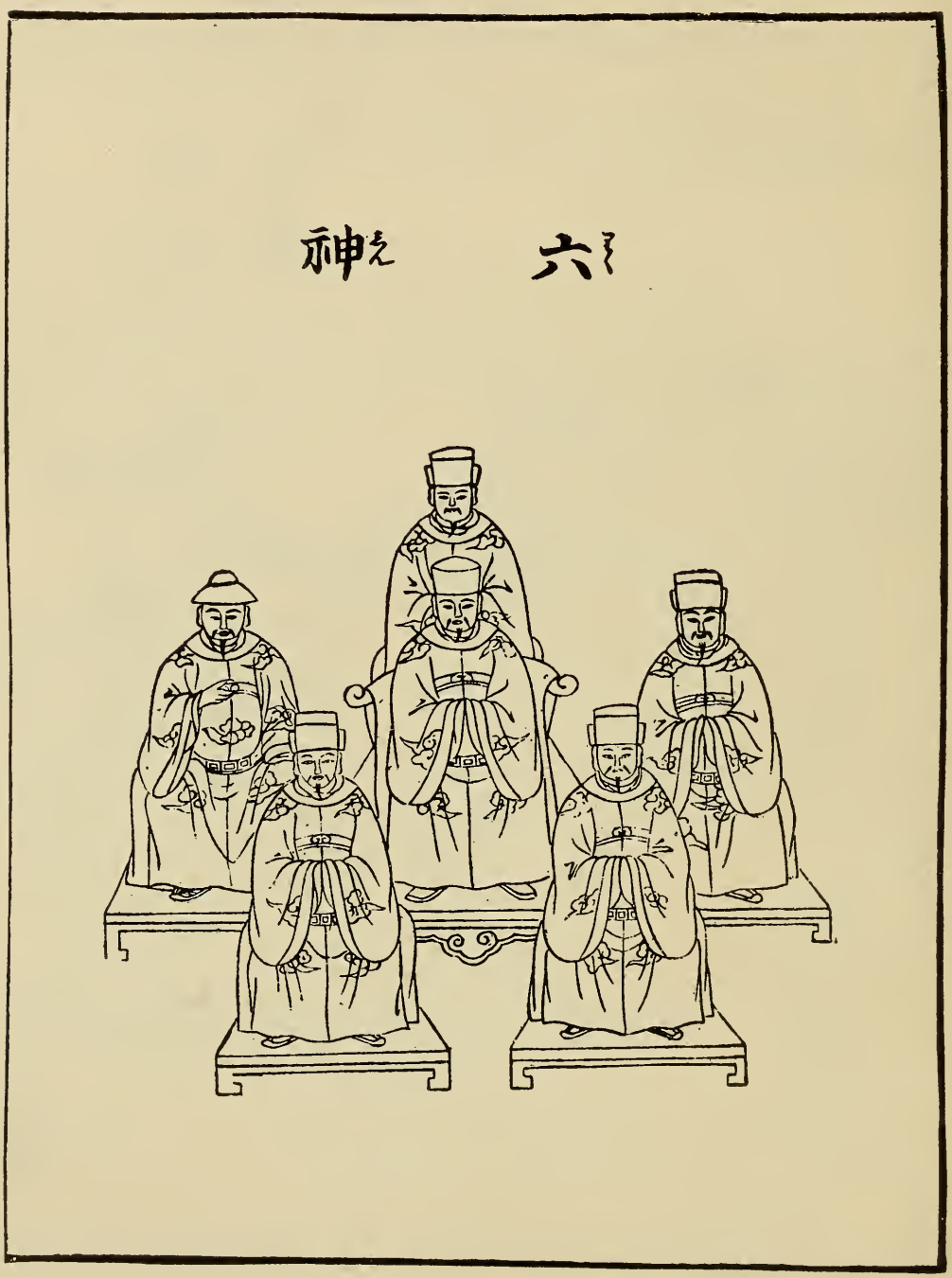
a pig and a sheep; however, they are not left to perish in the water, but after having been presented, are taken away and officially eaten as is customary with all offerings.

On the fifteenth of the twelfth month, the Chinese celebrate their Thanksgiving over which six deities preside. The names of four of the six gods of Thanksgiving are the same as four of the

OF THE TIDE. 2269

five gods of wealth. One of the five gods of wealth, No Chin ("the digger of something precious") has dropped out and in his place appears the god of the soil who is the local patron of the town-

ship, and Chin Lun, i. e., "the pure dragon." The meaning of this change has been lost, but when we consider that the wealth of a



THE SIX GODS OF THANKSGIVING. 2247

primitive people consists chiefly in the produce of the field, we may understand that the disappearance of the digger of something precious means the loss of the seed corn, while the new comer, Chin

Lun, represents the wealth of the new crop, and the local deity joins in the rejoicing of the harvest festival.

DECORATIONS FOR NEW YEAR'S EVE. 2330

On New Year's Eve, the last day of the year, cards of congratulation are hung up in conspicuous places about the house. They bear the inscription *fuh,* "blessing" and picture the heavenly spirit

as distributing gifts or pointing to the sun in the heavens. They are called *huan lo tsu,* i. e., "cards of bliss and rejoicing."

2316 THE PAPER COW PROCESSION

There is another custom of New Year's Eve which is celebrated all over China, and must be a very ancient tradition. On a bamboo frame a paper cow is built and painted in five different colors. It

contains inside a paper calf made in the same way and is led by a clay figure representing Tai Tsai, also called Man Shen, the deity

OF NEW YEAR'S EVE. 2270

presiding over the New Year's Eve festival. Tai Tsai means "the great year," and Man Shen, "vegetation god." The paper cow is the old year; the calf, the new year soon to be born.

This group of the cow led by the god of agriculture is carried in festive procession, accompanied by old and young, and under the

2268 THE BREAKING OF

official guidance of the mandarin into the fields, which are circumambulated to insure their fertility in the coming year. The children throw peas and beans at the paper cow, because they believe that

whoever hits it is sure to become immune from smallpox and other contageous diseases.

THE PAPER COW. 2255

On the return to the village the paper cow is carried to the temple of Tai Tsai where this symbol of the old year is torn to pieces and the new year in the shape of the young calf brought to light.

The day ends with an invocation for a rich harvest in the coming year.

NEW YEAR BASKETS. 233'

On the same day, baskets are put up filled with rice, nuts, and fruit, in which branches of pine tree and *arbor vitæ* are inserted. They are called *wan wen liang,* or "ten thousand years' provisions."

CHINESE INDUSTRIES AND FOREIGN RELATIONS.

CHINA'S superiority over all her neighbors is due to the industry of her people, and of all the several branches of labor agriculture holds the first place.

Agriculture is honored by an annual plowing ceremony, which is of ancient origin, and is performed every April all over China with great pomp by the highest state authorities. At Pekin, the emperor betakes himself in grand procession to the sacred field, and lays royal hand to the plow which, for this especial purpose, is kept in the Temple of Agriculture. He turns over three furrows, the princes five, and the ministers nine. The crop of the field is used as show-bread in the temple service.

The Chinese raise wheat, barley, oats, millet, maize, sesame, peas, beans, lentils, etc. and, in the south, rice. In addition they cultivate hemp and sugar cane. Some peculiarly Chinese plants are cultivated for their oil and used for cookery. In addition there is much vegetable gardening, and large tracts are covered with tea plantations, which constitute a very considerable portion of the wealth of the country.

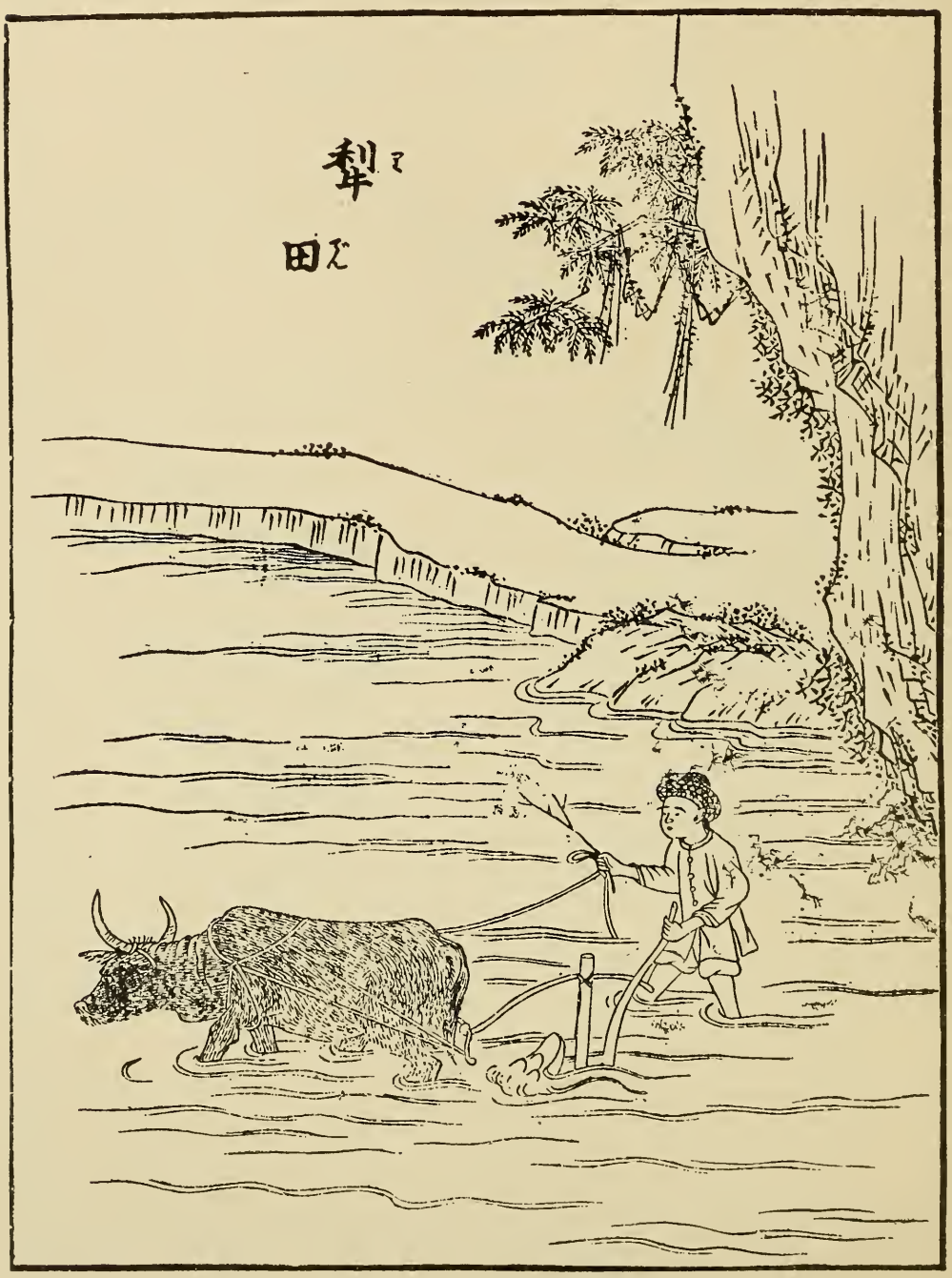
The character *mi*,[1] "rice," is one of the radicals in Chinese writing, bearing the number 119. Its original form is that of a cross (like the Chinese character 10[2]) having in each corner a dot. The four dots mean grains of rice, and the cross is simply intended as a division line between them. Originally the character *mi* referred to grain of all kinds, but now unless otherwise specified always denotes grains of rice, just as in continental Europe "corn" means first of all wheat, while in the United States it means "maize."

The rice plant called *tao*,[3] consists of the radical "plant" and

[1] 米 [2] 十 [3] 稻

two other symbols denoting "mortar" and "hand." It means in this position a plant that is intended to be husked in a mortar.

Tea and rice are the most indispensable things in China to



PLOWING THE RICE FIELD. 2326

both the rich and the poor, the literati and the common people, the emperor and the peasant. It is characteristic of the Chinese

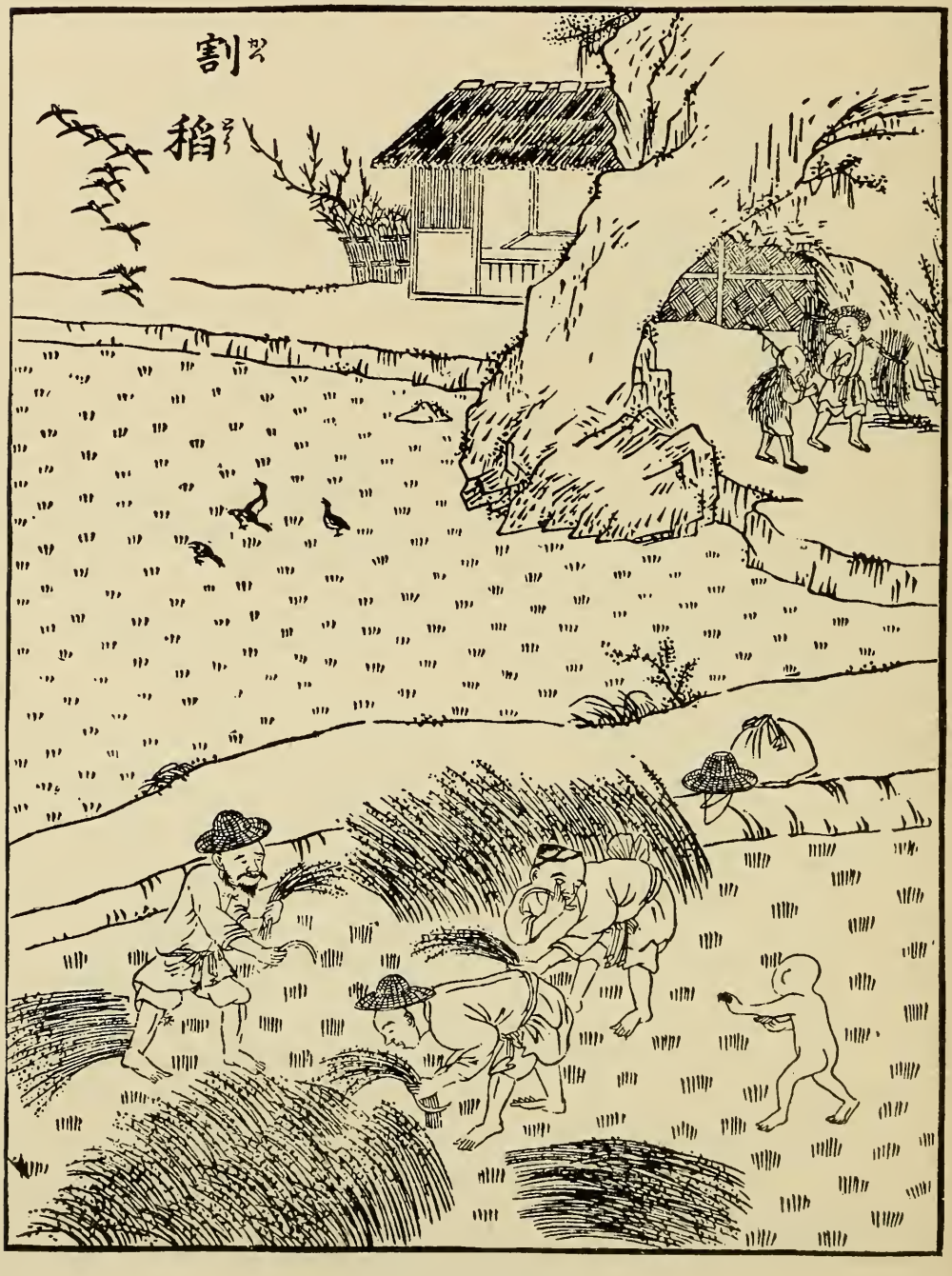
that both the chief drink and the chief food of China have peculiar names to be used ordinarily in life and also in poetry. Rice is called "white food" and tea "the servant of cream." The literary

PLANTING THE RICE. 2267

or poetic name (*wen ming*) of the former is "auspicious herb," and of the latter "long waist," an epithet which might be more

freely translated as "tall beauty" and refers presumably to the elongated shape of a grain of rice.

The cultivation of the rice plant and the various operations



HARVESTING. 2321

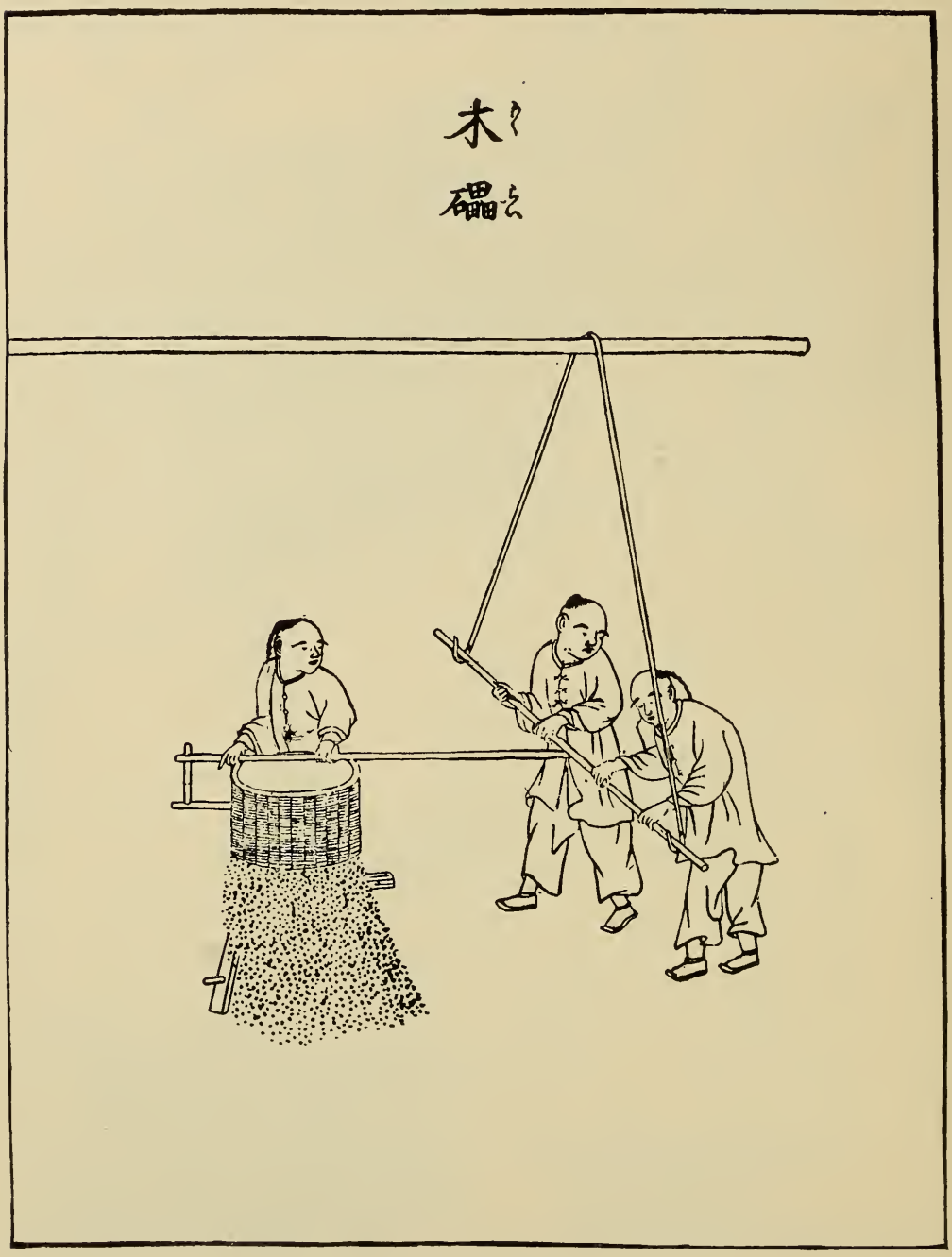
necessary to prepare the grain for use are well illustrated in our pictures. Rice culture is described by Mr. S. Wells Williams as follows:

"An early rain is necessary to the preparation of the rice-fields, except where water can be turned upon them. The grain is first soaked, and when it begins to swell is sown very thickly in a small

DRYING THE SHEAVES. 2258

plat containing liquid manure. When about six inches high the shoots are planted into the fields, which, from being an unsightly marsh, are in a few days transformed to fields clothed with living

green. Holding the seedlings in one hand, the laborer wades through the mud, at every step sticking into it five or six sprouts, which take root without further care; six men can transplant two



HUSKING THE RICE. 2322

acres a day, one or two of whom are engaged in supplying the others with shoots. The produce is on an average tenfold. Rent of land is usually paid according to the amount of the crop, the landlord

paying the taxes and the tenant stocking the farm; leases are for three, four, or seven years; the terms vary according to the position and goodness of the soil."

PURIFICATION OF RICE 2253

After the rice harvest the sheaves are dried and the rice is passed through a husking drum whose machinery is turned by a large crank worked by hand. To purify it the rice is then pounded

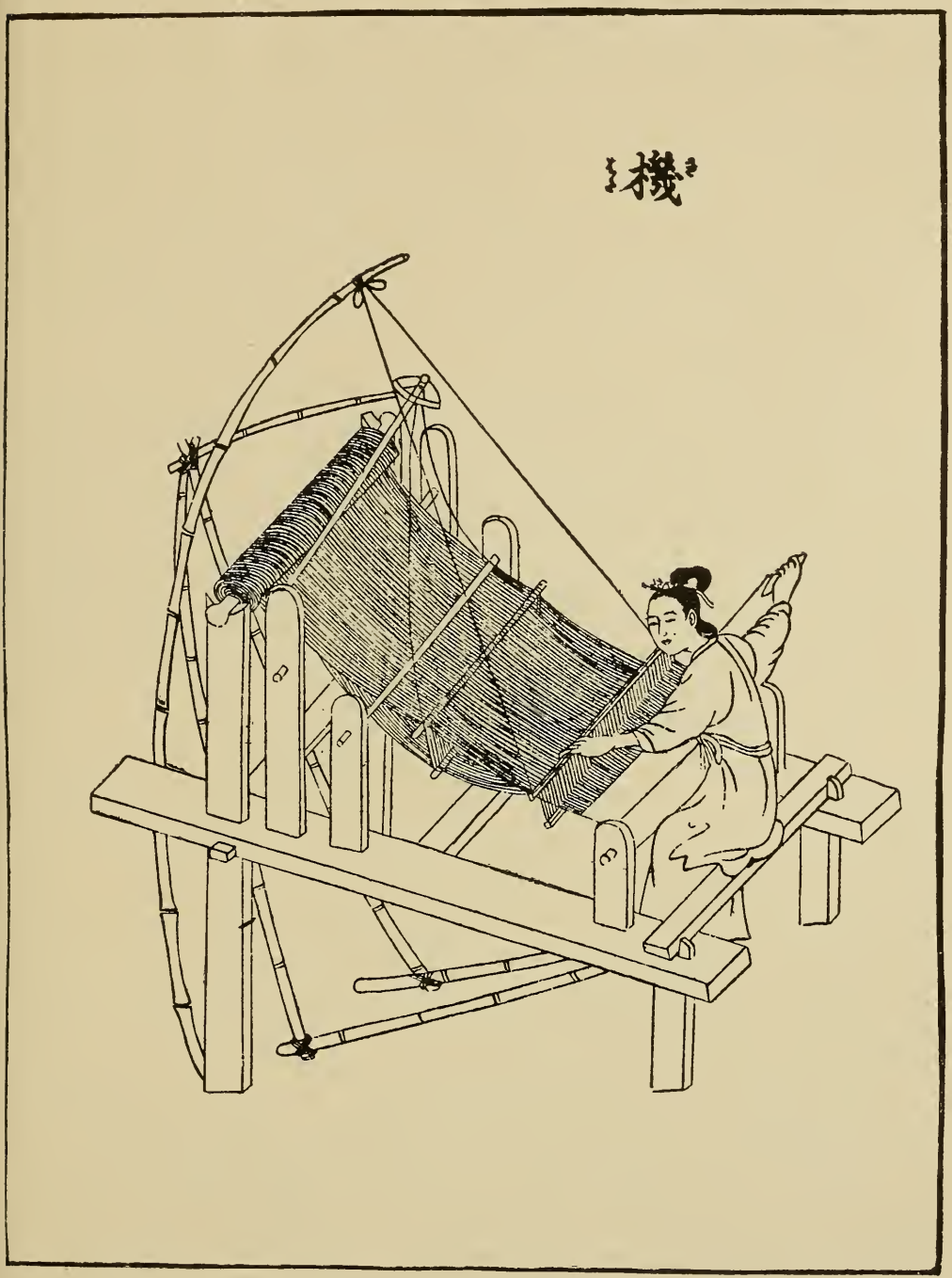
in mortars by hammers which are turned by a water wheel, after which it is finally sifted.

While the general welfare of China depends on good crops,

SIFTING THE RICE. 2266

as in most countries, other industries are not neglected. In fact, they are highly developed, and had reached a state of perfection when Europe was still in a semi-barbarous condition. Silk, lacquer,

porcelain[4], glass, ivory carving, and textiles are mentioned among the earliest exports of China and form even to-day the staple products of the country. Weaving is still done by hand on old-



A CHINESE LOOM. 2256

[4] The word "porcelain" is a Portuguese name which was given to Chinese crockery by the Portuguese, because they were under the impression that it was made of a mixture of egg shells, fish glue, and scales.

fashioned looms, but Chinese fabrics are famous for their fineness and elegance, and compete successfully with the best European products. In addition, China exports bronzes, furs, grass cloth, salt, and gems of all kinds.

The Chinese are good workers in metals and have been proficient in casting large bronze statues and bells for many centuries. They manufactured paper and printed books hundreds of years before the paper industry and the art of printing were thought of in Europe. They knew the mariner's compass and the use of gun powder. In fact these inventions were made in Europe after the report of them had been spread by travelers who had visited Cathay and startled the world with their tales of the flourishing state of China's civilization.

Ancient China had an extended trade with all the world. It is noteworthy that Chinese bottles with classical Chinese quotations have been discovered in ancient tombs of Egypt and Asia Minor. Professor Hirth has traced the intercourse of China with the Roman empire, and considers it to have been more important than is generally believed. The Mohammedans of Western Asia continued to trade with China and left, as an incidental result, many millions of adherents of the Prophet, whose religion in the Celestial Empire is called *hwui-hwui-kiao*, literally "whirl-whirl doctrine," or more explicitly, "the faith of the dancing dervishes."

There are also Jews in China who, according to their own traditions, (which Professor Williams considers quite probable), came to the country under the Han dynasty (201 B. C.—23 A. D.). They are called from one of their customs, *tiao-kin-kiao*, i. e., "the sect pulling out sinews," and their main seat is Kaifung, the capital of Honan. At present the Jews are fast disappearing through assimilation with the native population, but neither the Mohammedans nor the Jews have ever been seriously molested in their religious worship.

The present inclination of the Chinese to live in seclusion and keep aloof from foreigners is of comparatively modern date.

While at the beginning of the Middle Ages China was apparently more advanced in civilization than Europe, it has remained stagnant for more than a millennium,—a condition which is especially noticeable in its methods of government and the jurisdiction of its courts. Legal procedure is very primitive and punishments are as severe, not to say as brutal, as they were in Europe during the Middle Ages. But we have no reason to look with contempt upon China on account of these backward conditions, for we our-

selves have only just emerged from the same state of savagery and ought to consider that in the eighteenth, and even as late as the beginning of the nineteenth century, criminals, especially traitors, still had their bones broken on the wheel, while the rack and other instruments of torture were considered as permissible means to extort confessions from suspects.

CONFUCIANISM AND ANCESTOR WORSHIP.

THE official religion of China is Confucianism, but Confucianism, closely considered, is not so much a religion as a system of ethics. Confucius was a moral teacher, and, in questions of religion and philosophy proper, may rightly be styled a reverent agnostic. He not only allows the traditional institutions of the worship of heaven and of ancestors, but even insists on them, leaving all details of belief to personal conviction. His system of ethics is based upon the idea of filial piety, called in the Chinese language by the one word *hsiao*.[1]

Confucius inculcates his ethics of *hsiao* by impressing his followers with the necessity of *li*,[2] propriety, that is, rules of behavior, and, in consequence of it, the Chinese are perhaps the most punctilious people in the world in the observance of politeness and good manners. Their prescriptions are very minute but would be of greater benefit were they not executed with such rigorous adhesion to the letter.

Confucian ethics is not satisfied with goodness, nor with purity of heart; it demands in addition a punctilious observance of decorum, the behavior of a gentleman or a gentlewoman according to the established laws of propriety. This is an ancient trait of the Chinese ideal, and Confucius has not been its inventor, for it existed long before Confucius whose main merit consists in having been most closely in accord with the spirit of the Chinese nation. A poem attributed to the Duke of Wei (one of the great patterns of virtuous princes) has been preserved by Confucius in the *Shih King*. We are informed that he requested his statesmen to recite it to him daily, for he wanted to hear it in and out of season, and we extract from it the following stanzas:[3]

[1] 孝 [2] 禮

[3] We follow mainly Mr. William Jennings's versification.

"Hold, O hold to strict decorum;
This is virtue's vantage-coign.
Proverb has it that e'en sages
Now and then the fools will join.
But the folly of the many
Springs from natural defect,
While the folly of the sages
Is the product of neglect.

"Naught is mightier than manhood;
The four quarters bow to it;
The four quarters pay it homage,
And do willingly submit.
Counsels deep, commands unswerving,
Plans far-reaching, warning due,
Reverent care for strict decorum,—
Thus thou art a pattern true.

"Let not words go from thee lightly;
Say not ever, 'What care I?
There is naught my tongue to hinder.'
—Ah, but words can never die.
Naught is said but finds its echo,
Naught well done but finds reward;
Treat thy subjects as thy children,
Be with friends in full accord;
So thine issue shall continue,
And all subjects own thee lord.

"Prince, be thine the ways of virtue;
Practise what is right and good;
Hold unblemished thy behavior,
Failing not in rectitude.
. . . . . .
"As the wood that bends yet breaks not
With the silken string is bound,
So the kindly and the courteous
Furnish Virtue's building-ground.
"Ah, my son! I put before thee
Wisdom taught by men of yore;
Hear my counsels, and obey them;
Naught there will be to deplore!
. . . . . .
"Think of history's great lessons,
And of Heaven's unerring hand!
Sorely shalt thou vex thy people
Virtue if thou so withstand."

The virtue of filial piety is based upon the experience that everywhere in the world we have the relation of superior to subject, which ought to be paternal in character, as exemplified in the rela-

tion nearest to man, that of father and child. The character *hsiao* shows the symbol "child" supporting an "old man," and it means originally the child's love for his father, but embraces also the

2295
WORSHIPING THE ANCESTOR OF THE FAMILY ON HIS MEMORIAL DAY.

responsibility of the father towards his children, and appears in five different relations which are as follows: the relation of sover-

eign to subject, of father to son, of husband to wife, of elder brother to younger brother, of friend to friend. In explanation of the fourth relation, we would say that according to the views of feudal paternalism, when the father dies, the oldest son takes his place and is forthwith regarded as the head of the family. In the fifth relation, that of friendship among equals, the rule obtains in China that juniors should always respect their seniors and show them reverence, as to elder brothers.

Filial piety is not limited to the living, to father and grandfather, but extends to the dead and finds expression in rituals which are commonly called ancestor worship. Ancestor worship is practised throughout China with great fidelity, for every house has its altar erected to the founder of the family, and the days of the death of father and mother and grandparents are kept as sacred memorial festivals.

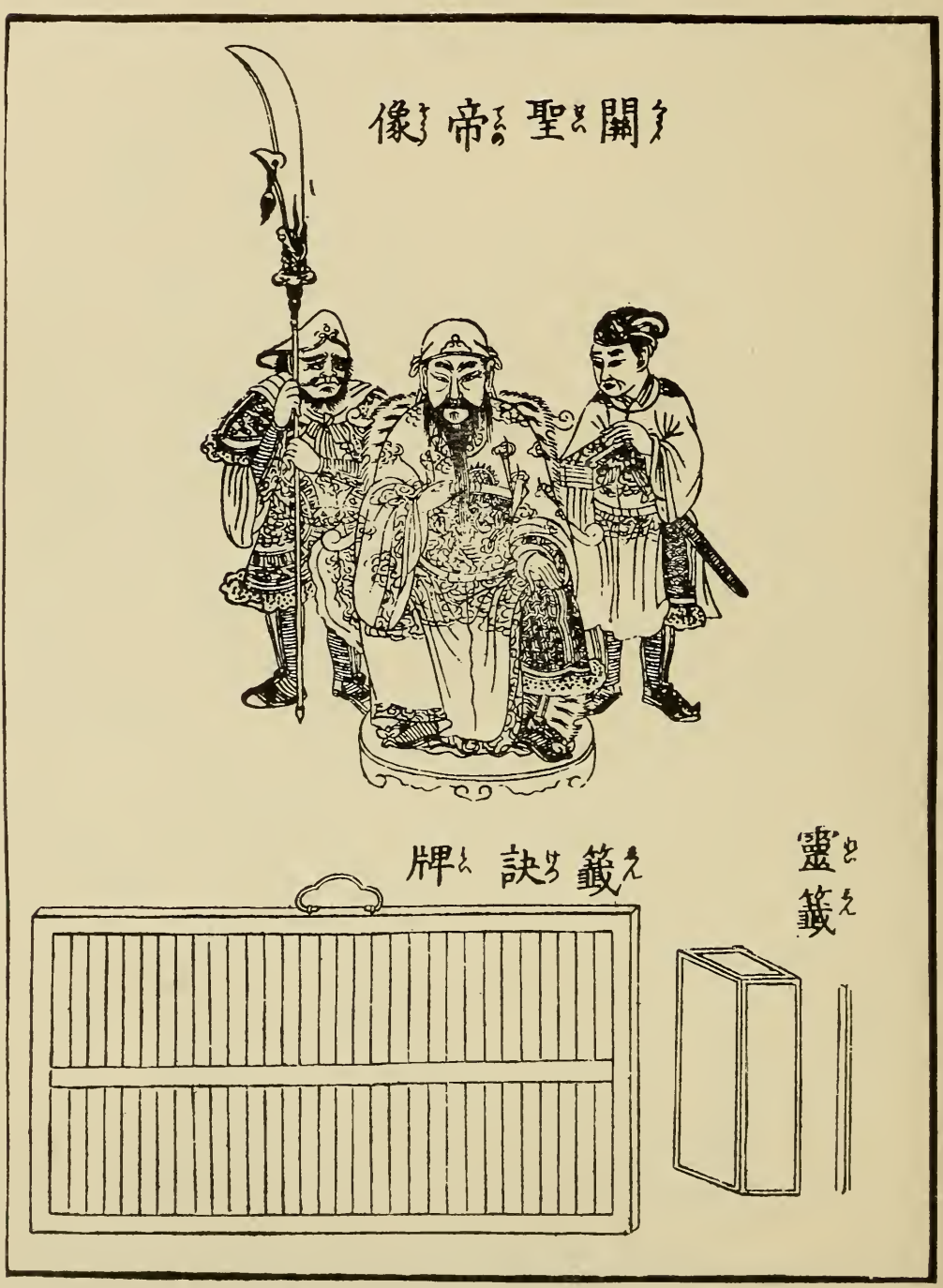
The relation of heaven to earth is represented under the simile of sovereign to subject, and in this respect heaven is called *Shang Ti,*[4] i. e., "the Lord on High," or "the High Emperor," a conception which finds its exact parallel in the Western God idea.

When we come to religion proper, we find China in a state that reminds us greatly of the phase of Christianity, which still obtains in Greek and Roman Catholic countries. In spite of the fact that *Shang Ti,* the Lord on High, is recognized as the God of Gods, the supreme divine being, omnipresent and omnipotent, the Chinese are commonly believed to be polytheistic. And so they are, if we retain the translation "gods" for all their minor deities; but in justice to them, we should compare their minor gods to the saints and archangels of Greek and Roman Catholicism. The word *shen*[5] does not mean "god" in our sense, but any spiritual being, and it is our own misconception if we forget that the Chinese believe in one God only, *Shang Ti,* the Lord on High, who is supreme ruler over the host of all divinities and spirits.

There are as many Chinese divinities as there are Christian saints, but certain gods are favorites and their temples will be found in every village. There is, for instance, the god *Kwan Ti,*[6] the lord of war. He is a national hero of China who lived in the second century of the Christian era and died 219 A. D. His name was Kwan Yü or Kwan Yün Chang, and he was a native of Kiai Chow in Shan-Si. In his early years he was a seller of bean curds; later on he applied himself to study until during the war of the

[4] 上帝 [5] 神 [6] 關帝

Three Kingdoms he took up arms in defence of the Imperial house of Han against the rebels of the yellow turban. He contributed

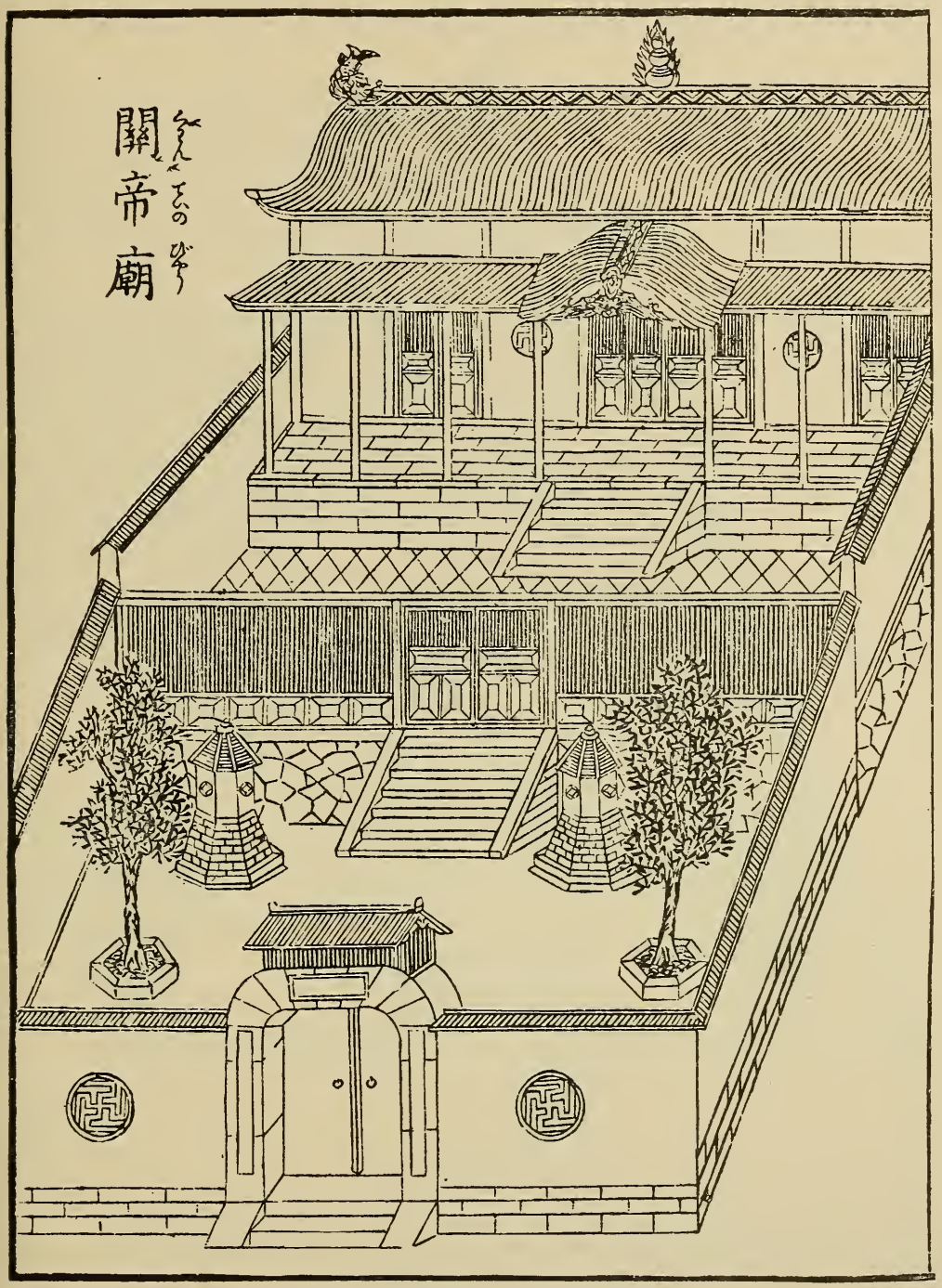


KWAN-TI AND HIS ATTENDANTS. 2276

Underneath are pictured the divining board, the divining box, and one of the divining sticks.

not a little to the victory of the loyalist party and was not only a brave general but also a protector of the honor of women.

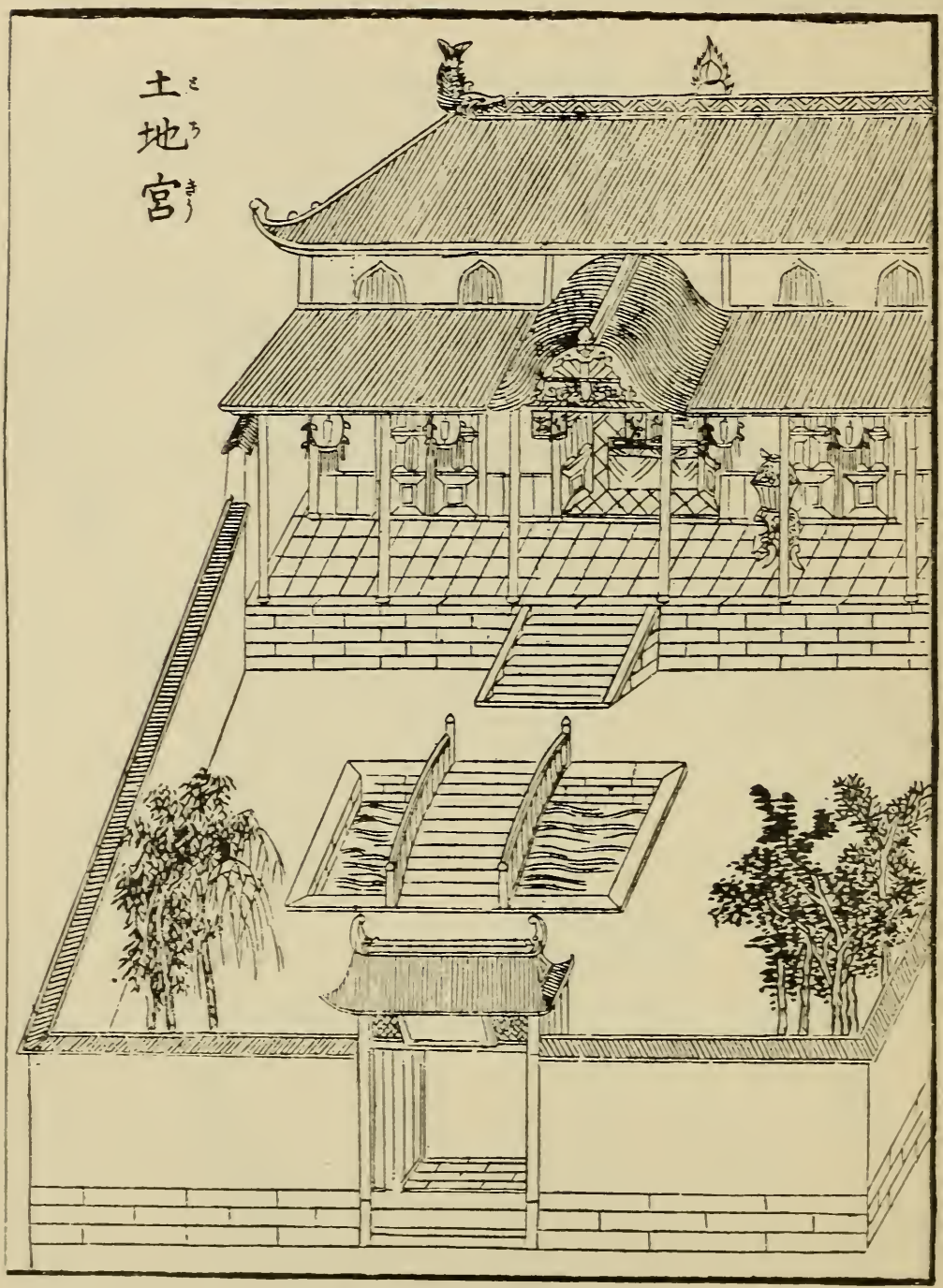
An incident of his life made him the pattern of chivalrous behavior. Ts'ao Ts'ao, an ambitious general of the imbecile emperor Hien-Ti, wished to usurp the imperial power and deprive the



A TEMPLE OF KWAN-TI. 2274

rightful heir Liu Pei of the throne. When he recognized the sterling qualities of Kwan Ti, he tried to sow enmity between him

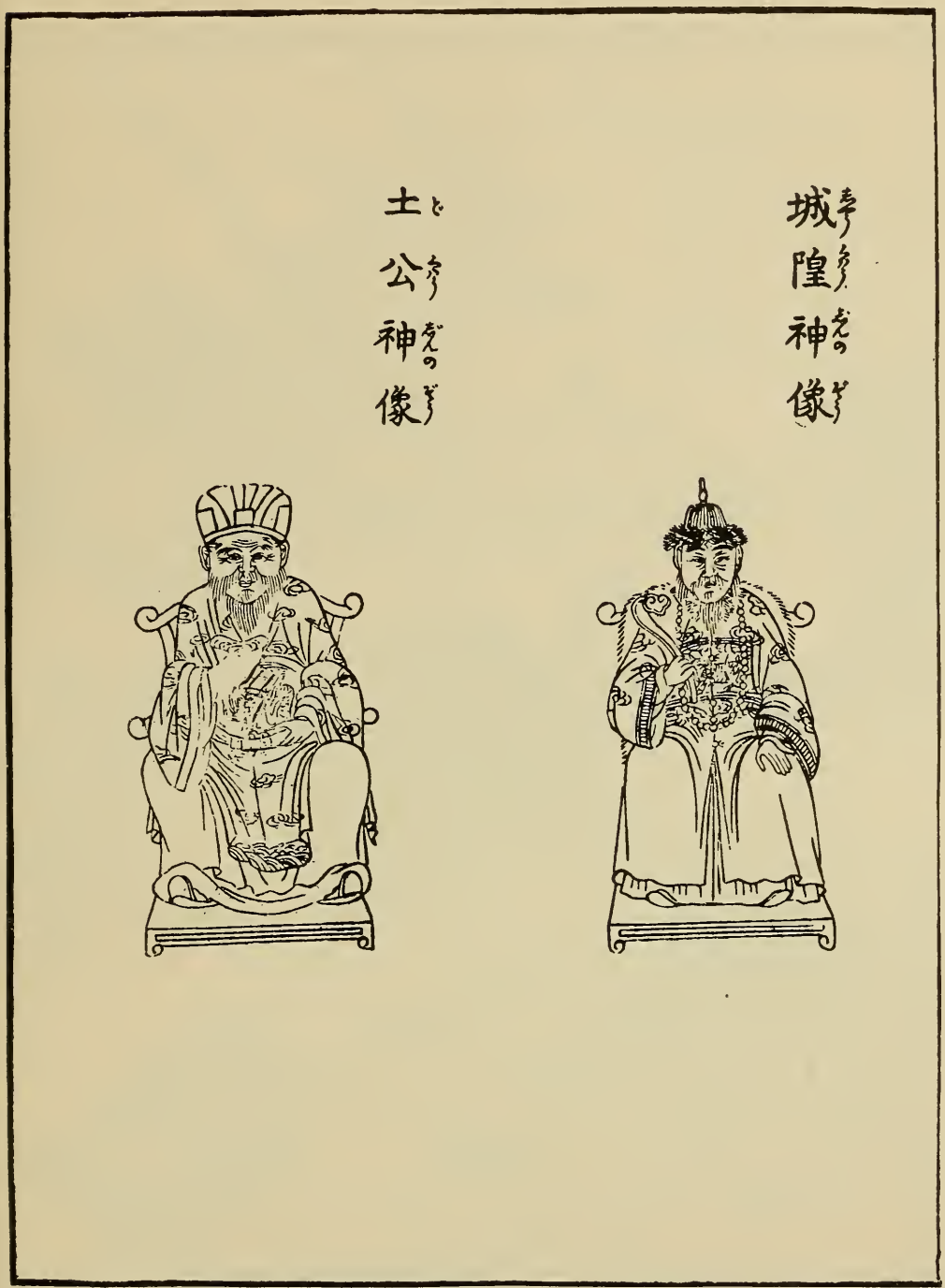
and Liu Pei, and with this end in view imprisoned the latter's two wives, the ladies Kan and Mei, and caused Kwan Ti to be shut up with them at night in the same apartment. But the faithful



TEMPLE OF THE EARTH GOD.

warrior preserved his honor and the reputation of the ladies, by keeping guard in an antechamber the livelong night with a lighted

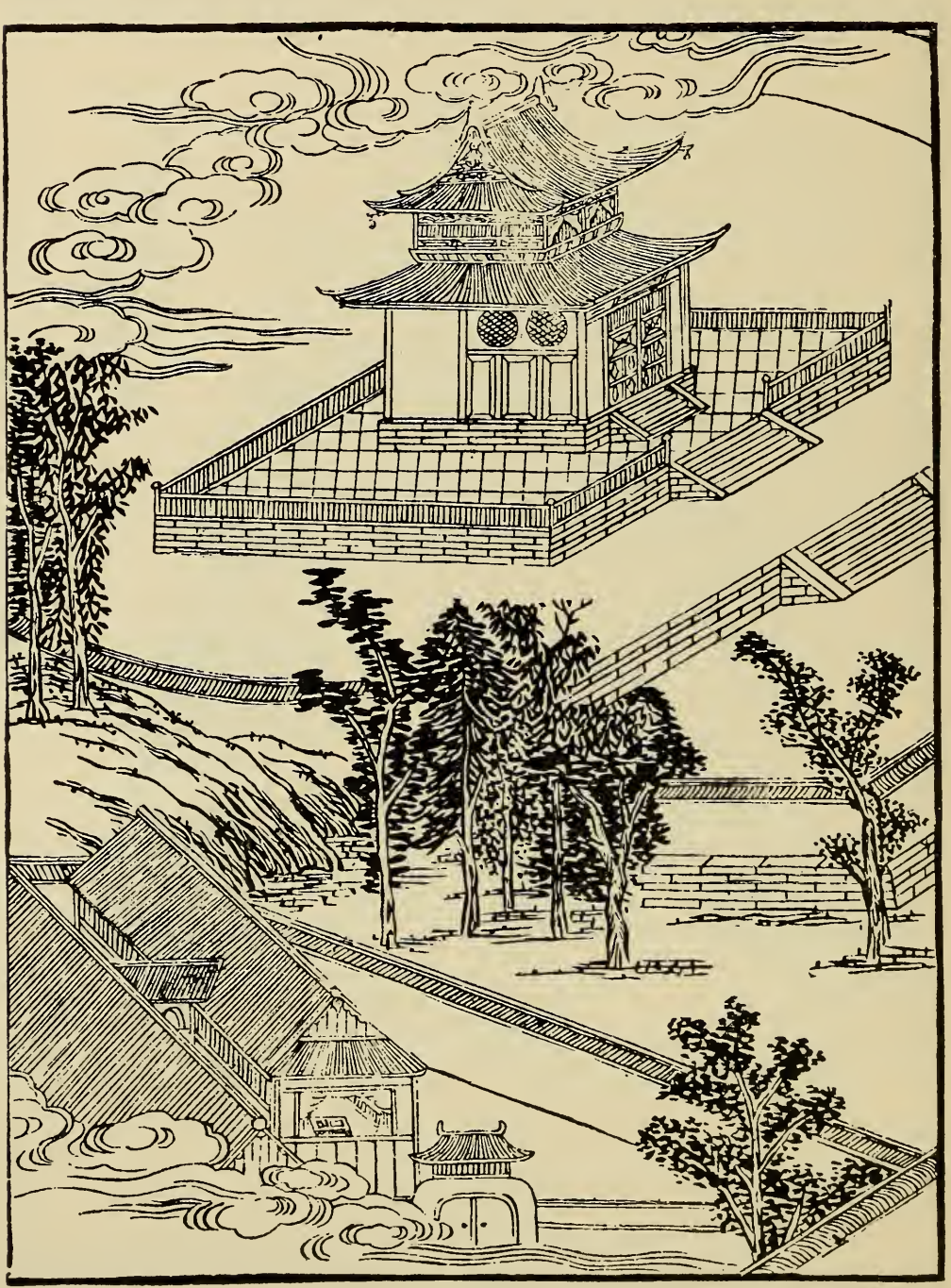
lantern; and in allusion to the untarnished name of the hero, the Chinese say to this day "Kwan Yün's lighted candle lasts until



THE EARTH LORD AND THE TOWNSHIP GOD. 2292

morning." As soon as Ts'ao Ts'ao believed himself strong enough, he rebelled openly against the emperor. He took Kwan Yü pris-

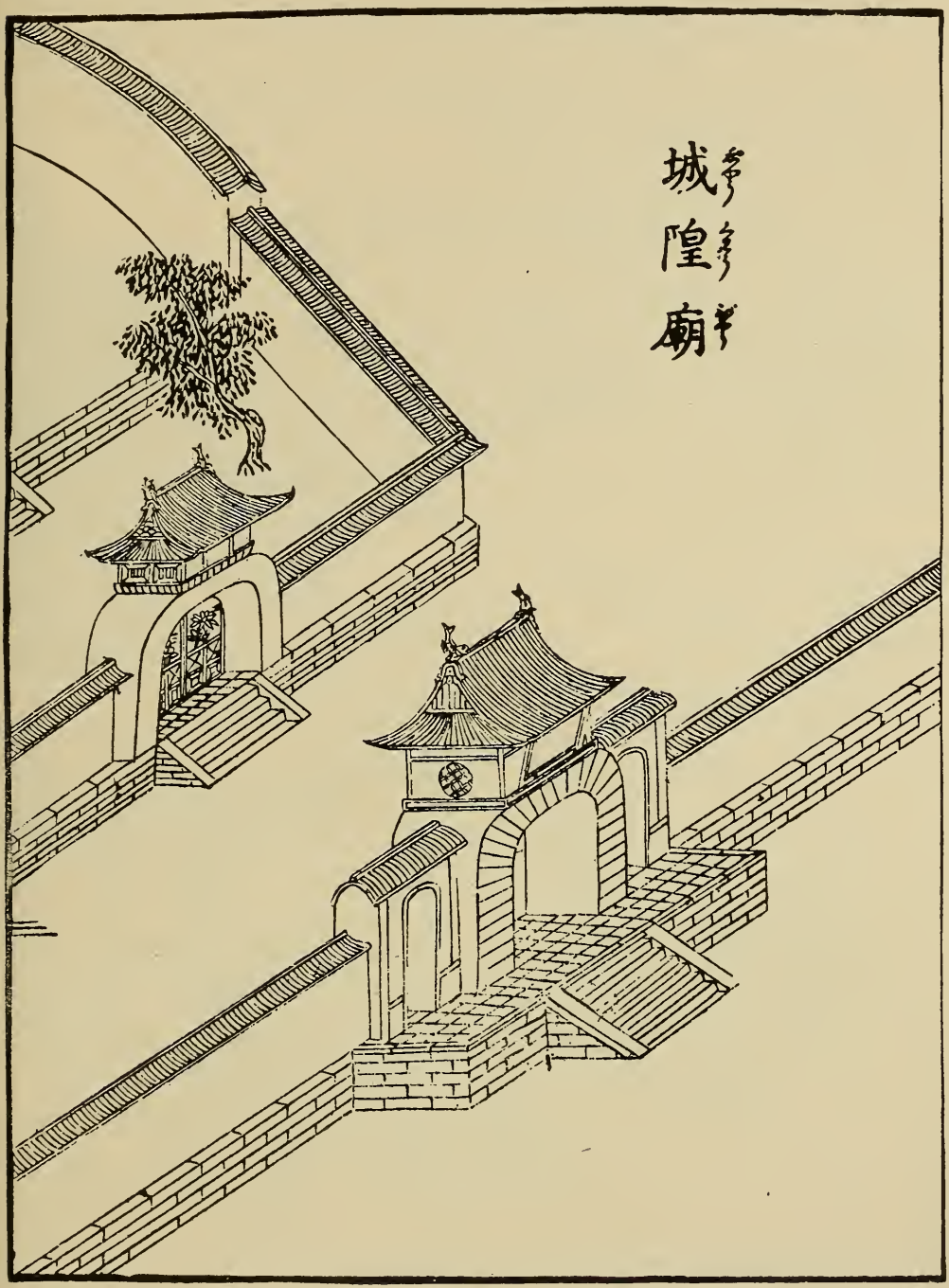
oner and had him beheaded. Liu Pei mourned for his faithful supporter, and when he ascended the throne had him deified under the title "Emperor Kwan," i. e., Kwan Ti.



2280 TEMPLE OF

A temple of Kwan Ti exists in every village, and people consult it in many affairs of their lives. We find in Kwan Ti temples a method of divination which is highly esteemed by the illiterate

classes. A great number of oracles are written on wooden slips which are attached to the divining board and marked with a special symbol for each. The same symbols are written on sticks and locked



THE TOWN GOD. 2305

up in a box with a hole in one corner. The box is shaken until one stick comes out, and the oracle thus determined by the symbol of the stick is read off from the divining board. Underneath the pic-

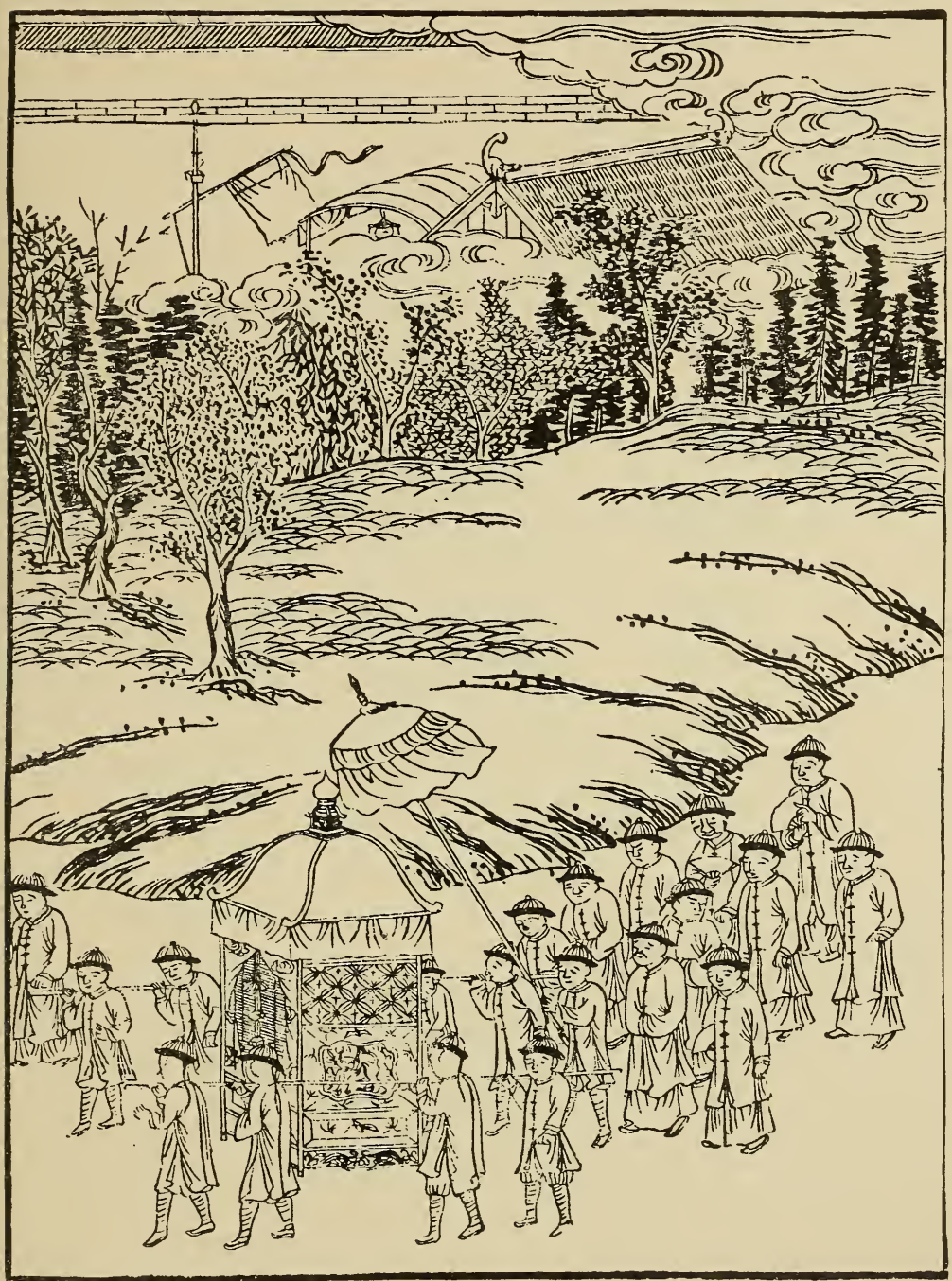
ture of Kwan Ti and his attendants we have a representation of the divination board containing sticks of wood upon which oracles are written. To the right of it is the divination box and one of the

THE TOWN GOD'S FESTIVAL.

divining sticks. The hole in the box indicated by a darker spot on the left upper side is scarcely visible. (See picture on page 36.)

Other divinities that are met with in every village of China

are the local patrons of the place, the Earth Lord and the Township God. Our illustration represents the former in the shape of a Taoist wearing the priestly cap and gown, the latter as a mandarin with a



CELEBRATED IN THE FIELDS.

helmet and dressed like a magistrate. Both hold in their hands the *ju-i* or magic wand, the possession of which ensures one to obtain his desires.

The temples are surrounded by two walls, and the worshiper passes two gates before he approaches the shrine. In the court of the temple of the Earth God we see an artificial pond which is spanned by an arched bridge. The same custom prevails in other temples, and both the pond and the bridge must possess an ancient meaning, but our sources do not give any indication of its symbolism. It is possible that the bridge possesses the same significance as the drum bridge in the Shinto temples of Japan, which, as Mr. Aston suggests, represents the rainbow, which is called "the floating bridge" over which Izanagi and Izanami passed at the time of creation. Or can the pond be a reminiscence of a more primitive age when the deep, or the waters of the ocean, called by the Babylonians "Tiamat," were figuratively represented in the temples, which is related not only of Babylonian temples but also of the temple of Solomon at Jerusalem?

The shrines of both the Earth Lord and the Township God are usually supported at public expense, and their festivals are officially celebrated with parades and joyous processions around the fields.

One of the most interesting divinities of China is a goddess whose worship closely resembles the worship of the Virgin Mary among the Greek and Roman Catholics, and also the Buddhist Kwan Yin. Her official name is "Heaven's Queen and Holy Mother," and in our picture she is represented as accompanied by female attendants while two warriors serve as guardians.

The original title of this popular goddess was "Holy Mother," but Emperor K'ang-Hi bestowed upon her the high dignity of *T'ien Hou,* i. e., Heaven's Ruler," translated either "Heavenly Queen" or "Empress."

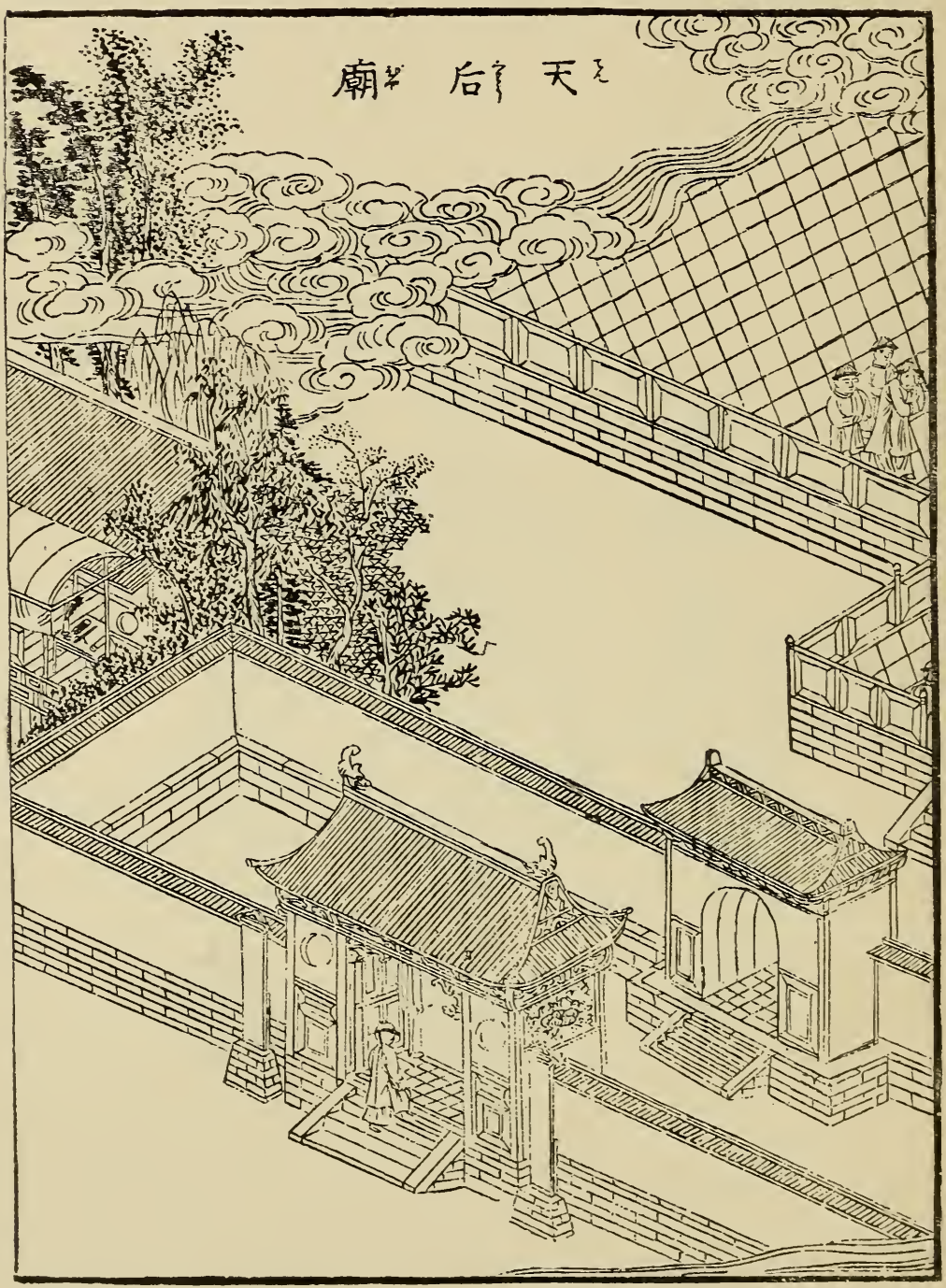
As is customary in the mythology of China, the Queen of Heaven also took up her abode upon earth for a time, and during the period of her incarnation she was Miss Ling, the daughter of a respectable man and sister of four brothers. While her brothers were at sea, she fell into a deep trance from which her parents who thought her dead awakened her with shouts of lamentation and cries of grief. Soon afterwards her youngest brother returned and told how in a terrible storm he had been saved by the apparition of his sister, but the three other brothers were drowned because she had been called back too soon from the scene of the disaster when her parents awakened her from her trance. Thus her power to help travelers was practically proved through this tale which is firmly believed by her devotees.

Miss Ling's father was afterwards drowned in the sea, and she in her filial devotion was so much grieved that she threw herself into the ocean and followed him in death. She has remained, how-

QUEEN OF HEAVEN, THE HOLY MOTHER. 2277

ever, the guardian of seafaring people in distress, and many stories are told of how she appears to the shipwrecked and guides them to places of safety.

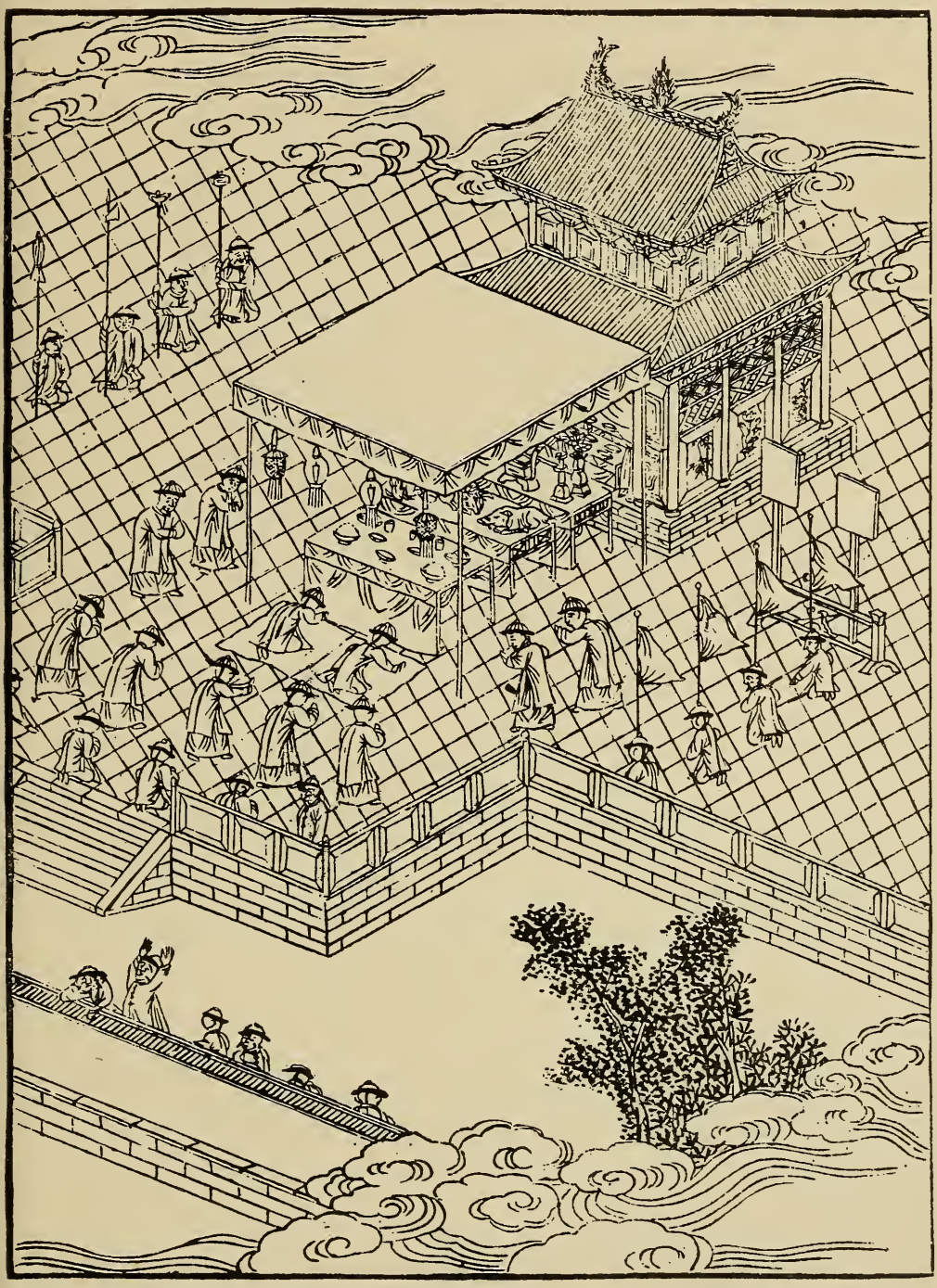
Two festivals, one in the spring and one in the autumn, are celebrated with great rejoicing as official holidays in honor of the "Queen of Heaven." They are announced by large placards bear-



2271 CELEBRATION OF ONE OF THE

ing official proclamation such as those in our illustration. with the inscription "Heavenly Queen and Holy Mother" on the right, and on the left in small characters on top, "By order" and in large

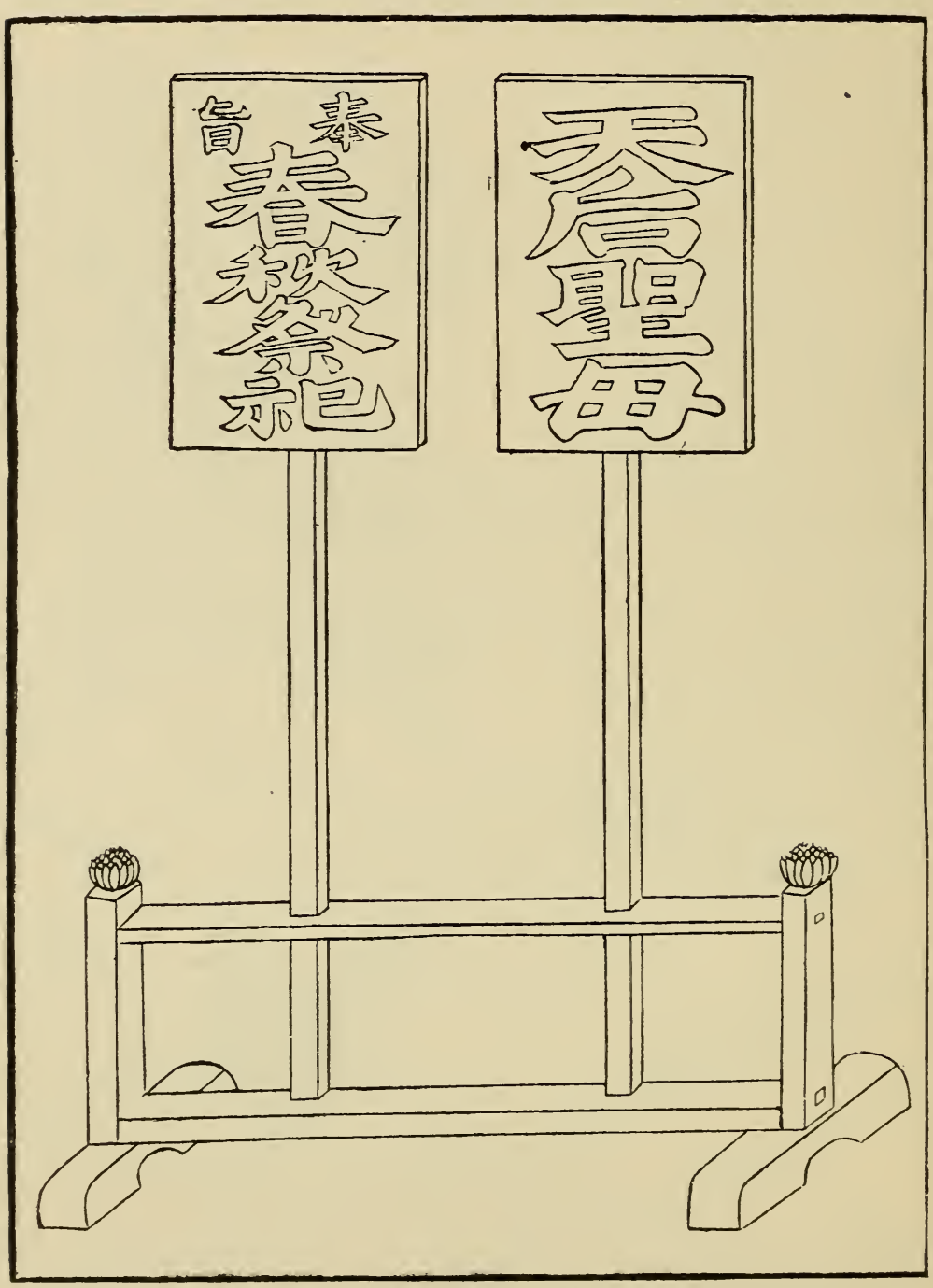
characters, "Spring and Autumn Festivals." The sacrificial animals for this occasion are as usual three in number, the pig, the ox, and the sheep.



FESTIVALS OF THE QUEEN OF HEAVEN. 2278

It is perhaps redundant to state that the Queen of Heaven as a deity has no connection with the religious conception *t'ien*, "heaven," which plays so prominent a part in the religious and

philosophical life of China in exactly the same sense as that in which the word "Heaven" is used among Western people where it serves as a synonym for God or divine providence. The Chinese



PROCLAMATION OF THE FESTIVALS OF THE QUEEN OF HEAVEN. 2300

possess a number of proverbs on heaven which show a remarkable analogy between Western and Eastern thought. Here are some instances after Paul Perny's *Proverbes Chinois*:

"Plans are made by man but their accomplishment rests with Heaven."

This Chinese saying corresponds exactly to our proverb, "Man proposes; God disposes," or in French, "L'homme propose, le Ciel dispose."

"If man does not see you, Heaven does."

"Man's most secret words resound to Heaven as loudly as thunder, and his most secret actions are seen as plain as lightning."

"Heaven's eyes are very bright. Heaven recompenses every one according to his deserts."

"Calamities come from Heaven, but we should probe our hearts lest we be blameworthy."

"In doing good we honor God, in doing evil we provoke the punishment of Heaven."

"Man depends on Heaven, the ship on the pilot."

"We may cure a disease, but we can not change the decrees of Heaven."

"Life and death are our fate, but nobility and wealth are gifts of Heaven."

"Man sees only the present; but Heaven beholds the distant future."

"The evils prepared by man are not dangerous; but the evils sent by Heaven are such."

"This life is full of doubt and misery; Heaven alone is pure and true."

"Man has good intentions, but they are inspired by Heaven."

"A bad man may hurt his neighbor but not Heaven; a good man may be misjudged by his neighbor, but not by Heaven."

"We lean on Heaven when eating our rice."

TAOISM AND BUDDHISM.

TAOISM is a religion which professedly recognizes the authority of Lao Tze and preaches the noble doctrines of lovingkindness and general good-will to all beings. Lao Tze's *Tao-Teh King,* though regarded as authoritative, is little studied by Taoist priests. The books best known are those containing the moral doctrines of Taoism, especially the *Kan-Ying P'ien,* "The Treatise on Response and Retribution,"[1] and the *Yin-Chih Wen,* "The Tract of the Quiet Way."[2] These are supposed to contain all that is essential in the Taoist faith; the former book is highly esteemed above all, and its distribution is considered a religious duty. In the English-speaking world Bibles have been published in countless numbers, and some think that Shakespeare's works have appeared in even more editions than the scriptures, but scholars familiar with Chinese literature claim, not without plausibility, that the editions of *Kan-Ying P'ien* are even more numerous than those of the Bible or Shakespeare. Edition after edition is constantly appearing from local presses at the expense of Chinese philanthropists, who by this means hope to gain merit and the assurance of the prosperity of their family.

A few quotations from the *Kan-Ying P'ien* will show the nobility and high character of its ethics. It begins with the following sentence:

"The Exalted One says that curses and blessings do not come through gates, but man himself invites their arrival. The reward of good and evil is like the shadow accompanying a body."

From the moral maxims we quote the following sayings:

"The right way leads forward; the wrong one backward."

[1] *T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

[2] *Yin-Chih Wen, The Tract of the Quiet Way.* Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Chicago, The Open Court Pub. Co., 1906.

"Do not proceed on an evil path."

"With a compassionate heart turn toward all creatures."

"Be faithful, filial, friendly, and brotherly."

"First rectify thyself and then convert others."

"Be grieved at the misfortune of others and rejoice at their good luck."

"Assist those in need, and rescue those in danger."

"Regard your neighbor's gain as your own gain, and regard your neighbor's loss as your own loss."

"Do not call attention to the faults of others, nor boast of your own excellence."

"Extend your help without seeking reward."

"Give to others and do not regret or begrudge your liberality."

While there is much good in Taoism, we must not forget that the general ignorance which prevails in the middle and lower classes of China, and also among the Taoist priests, favors the development of superstition, and the practice of Taoism is not as pure as one ought to expect from so profound a leader as Lao Tze and such noble principles as are contained in their sacred books. The Taoist priesthood forms a powerful hierarchy under the guidance of a Taoist pope, whose rights are respected by the imperial government. The Taoist papacy is hereditary in the family of Chang Tao Ling, "the Heavenly Teacher," who is venerated as the vicegerent of God, the Pearly Emperor in Heaven.

An essay on Taoism which came from China was read at the Religious Parliament at Chicago and is published in the official report of Dr. Barrows, from which we quote the following passages:[3]

"If Taoists seek Taoism's deep meaning in earnest, and put unworthy desires aside, they are not far from its original goal. But in after generations the marvelous overcrowded this; Taoists left the right way and boasted wonders of their own. Legends of gods and genii became incorporated with Taoism. In the Han dynasty Taoism had thirty-seven books and the genii religion ten. These were different at first. But from the time Taoism ceased to think purity and peaceableness sufficient to satisfy men, it became the genii religion (magic and spiritualism), though still called Taoism."

"Taoism and the genii religion have deteriorated. Taoists only practise charms, read prayers, play on stringed or reed instruments, and select famous mountains to rest in. They rejoice in calling themselves Taoists, but few carry out the true learning of the worthies and the holy sages of the past. If we ask a Taoist what

[3] *The World's Parliament of Religions,* Vol. II, pages 1355 ff.

is taught in the *Yin Tu King,* he does not know. If you kneel for explanation of the *Tao Teh King,* he cannot answer.

"Oh! that one would rise to restore our religion, save it from

TAOIST PRIEST AND PRIESTLY CROWN. 2302

errors, help its weakness, expose untruth with truth, explain the mysteries, understand it profoundly and set it forth clearly, as Ro-

man Catholics and Protestants assemble the masses to hear, and to explain the doctrines that their followers may know the ends for which their churches were established! If the coarse influences with which custom has obscured them were removed, the doctrines of Lao-tsze, Chang-tsze, Yin Hi, and Lie-tsze might shine forth brightly. Would not this be fortunate for our religion?"

Buddhism, as is well known, has been a no less potent factor in the religious development of China than Christianity in Europe. Buddhist monasteries and Buddhist pagodas are seen everywhere, and, strange to say, its institutions remind one very much of mediæval Christianity. The history of Buddhism in its several phases is a most striking evidence of the truth that the same law of development sways the fate of mankind in all countries.

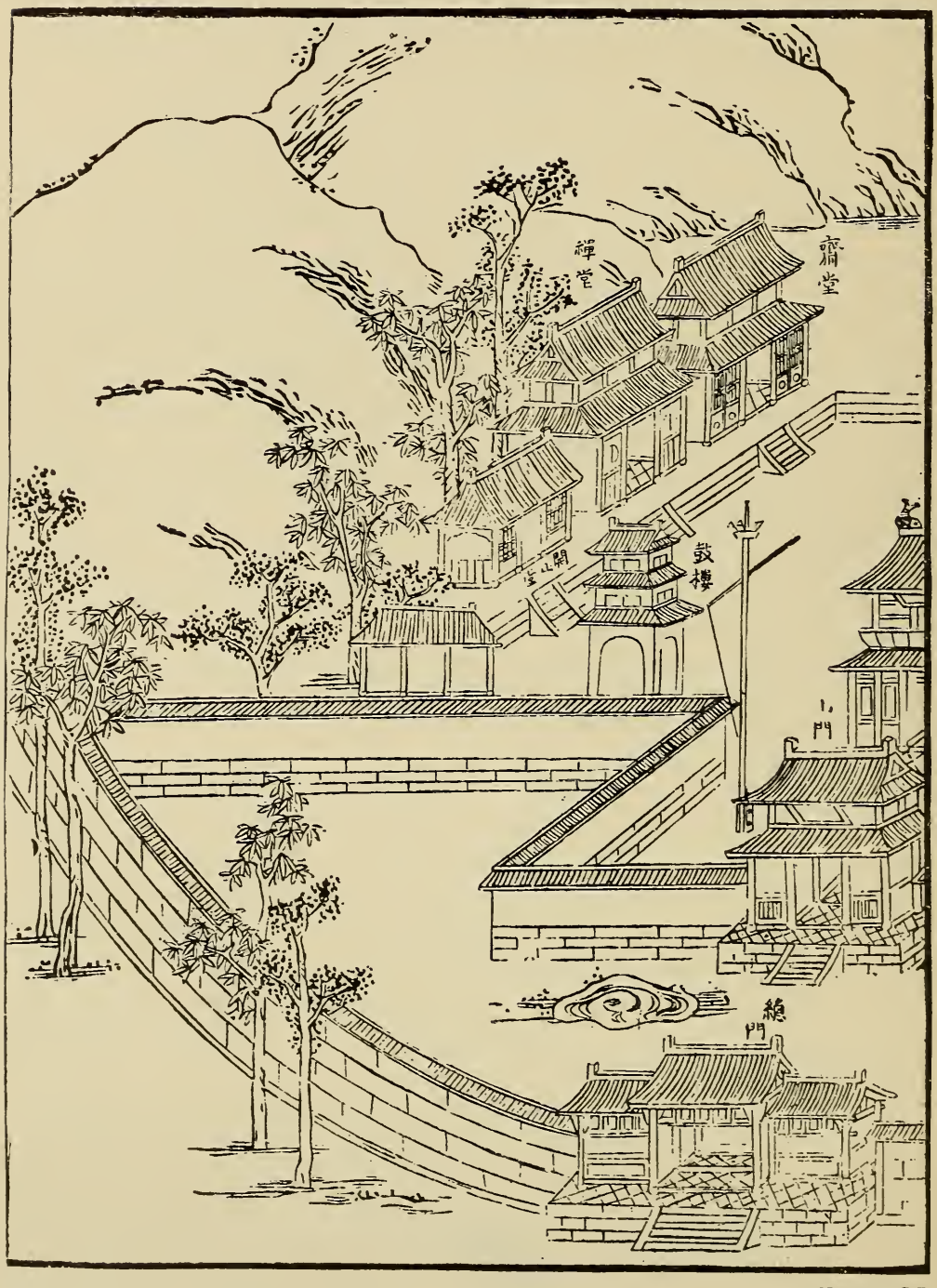
The Buddhist form of worship is not carried on in the simple spirit of its founder; it is modified not only through priestly interests but also by popular superstitions, and it has incorporated the legends and mythology of pre-Buddhistic times.

Under these conditions it is but natural that the resemblance of Buddhist institutions to Roman Catholicism has been noticed both by Roman Catholic and Protestant missionaries. It is too remarkable not to be apparent at first sight. Monks live under an abbot in monasteries according to the same or very similar rules that we find in mediæval monasteries.

The Buddhist monasteries in China are private institutions and receive no support from the government. They are endowed with some land and with the buildings on it which may be a donation or bequest of some pious man. Whatever needs they may have for the support of their institution must be collected by begging or contributions of devotees. The lower class of the monks have as a rule to work hard to keep the monastery in order, or to cultivate the garden or fields that may be connected with the institution.

After entering within the walls of the monastery pictured here, we would see on the right a small pagoda with five roofs, corresponding to the five elements. We enter through the gate and before us stands the main building which is used for ceremonies of any kind or religious services. Behind the main building we see the temple which is the sanctuary proper. At the farther end of the court stands the abbot's residence, and to the left of it is the kitchen. The house to the right of the abbot's residence is called the "guests' house" and the wing that extends from it toward the front is the building of officials. We see two bell towers, one

on either side of the inner court. The little huts at the extreme right are bath houses, and the buildings on the left hand are suc-

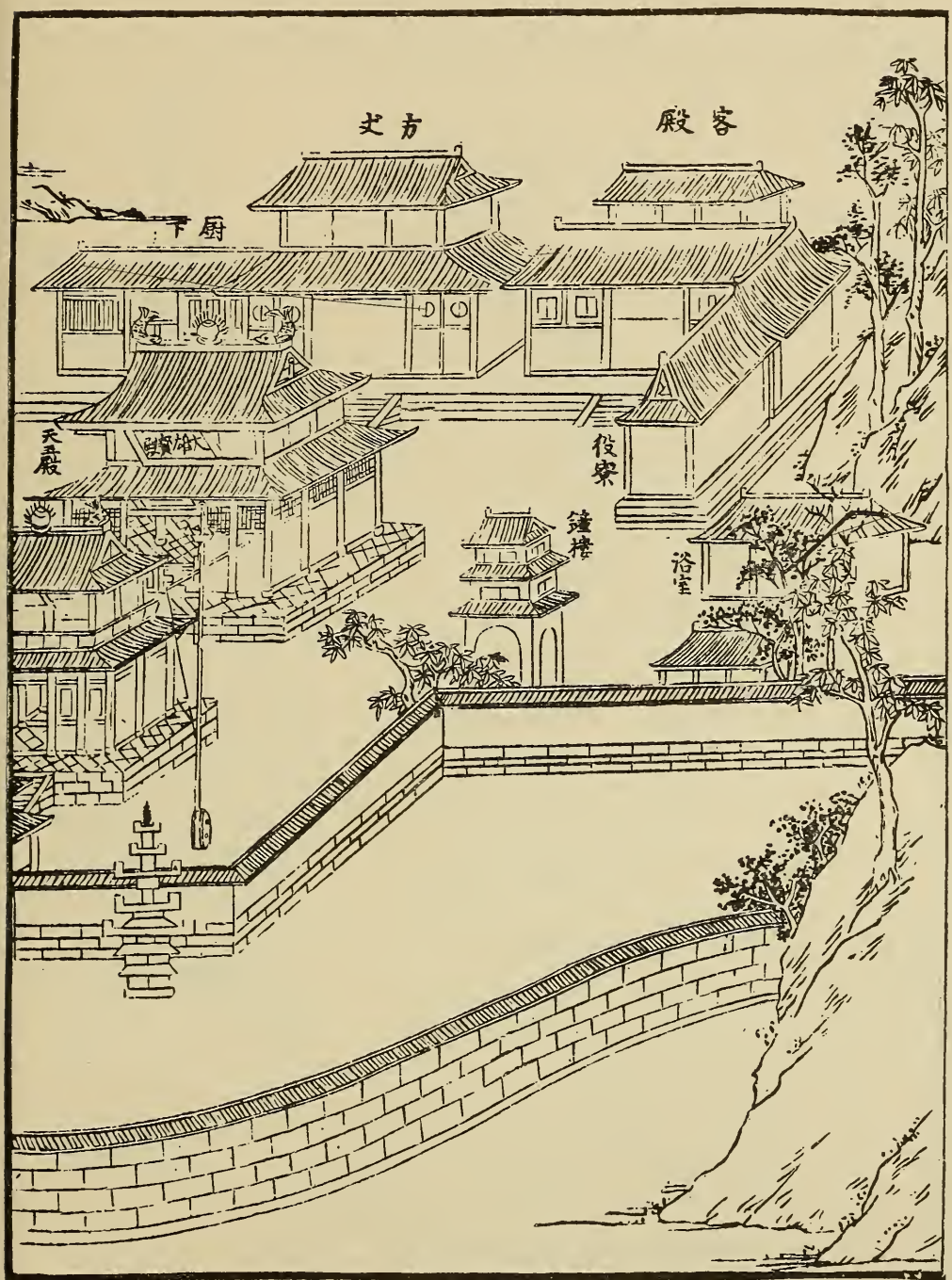


2273 BUDDHIST

cessively a shrine sacred to the founder of the sect, the meditation hall, and the dining hall of the monks.

Of the two tablets here represented, the one to the left is found

outside of the temple walls and it reads in the order of the Chinese words: "It is not permitted odorous things and liquors to enter

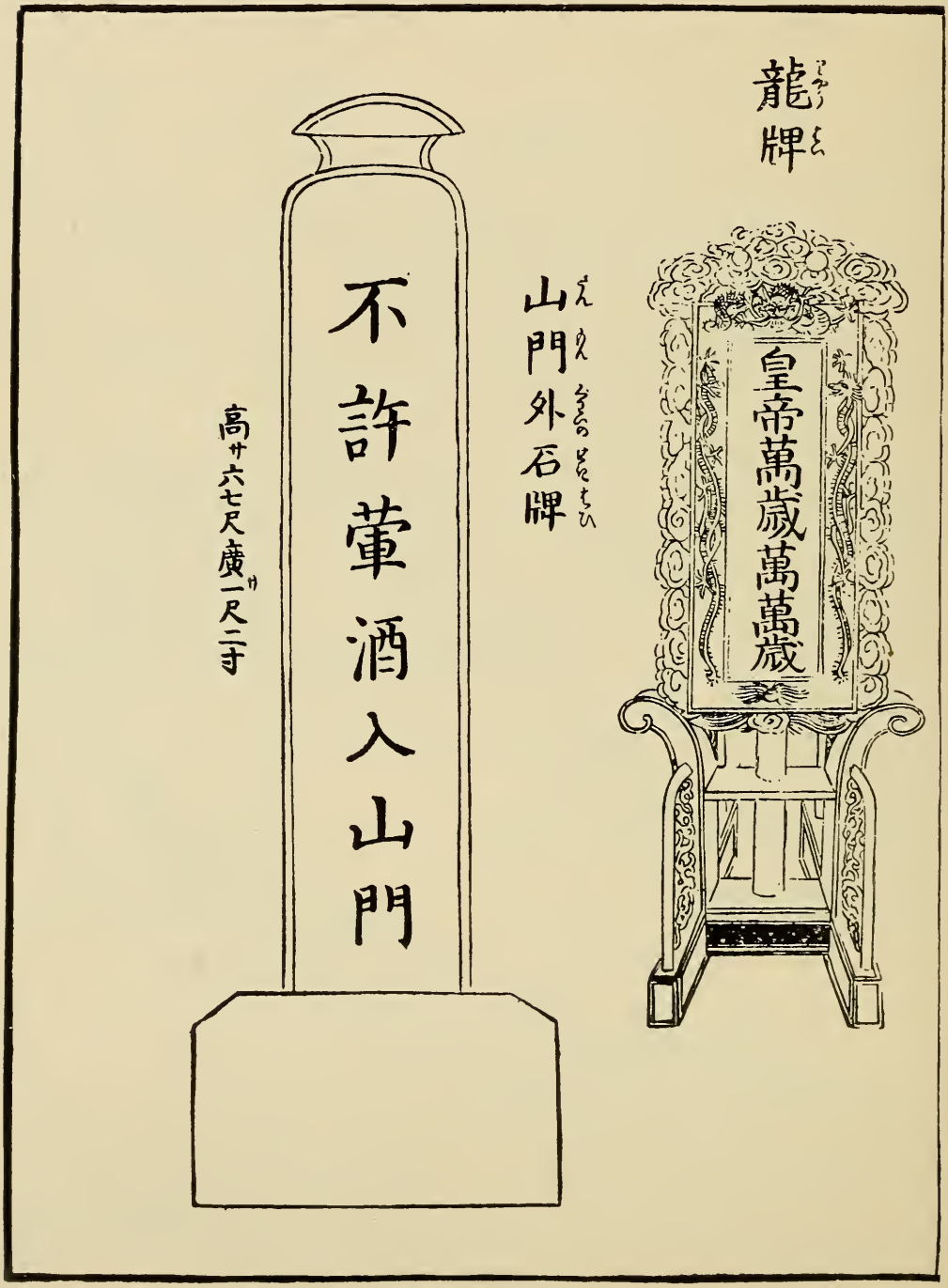


MONASTERY. 2301

into the mountain gate."[4] The tablet to the right is a prayer for the Emperor of China which is found in every Buddhist temple.

[4] "Mountain gate" is the usual expression for temple gate.

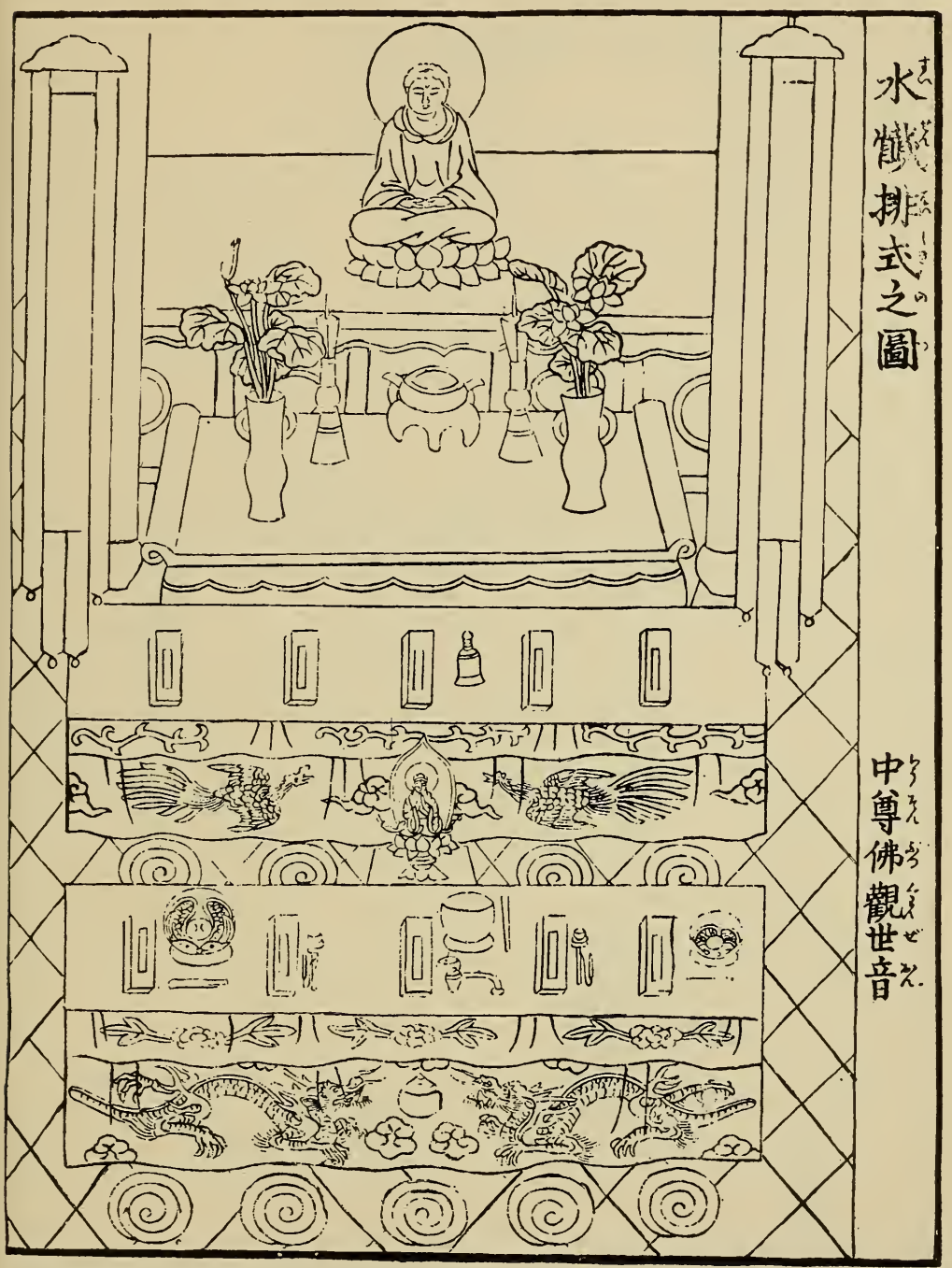
It reads, preserving again the consecutive order of words: "To the august | Emperor, | myriad | ages | and myriads | of myriads | of ages," which in brief means, "Long live the Emperor."



TWO TABLETS. 2290

Masses are read for the dead and for other purposes. Our picture represents a Buddhist mass for vagrant spirits. To the

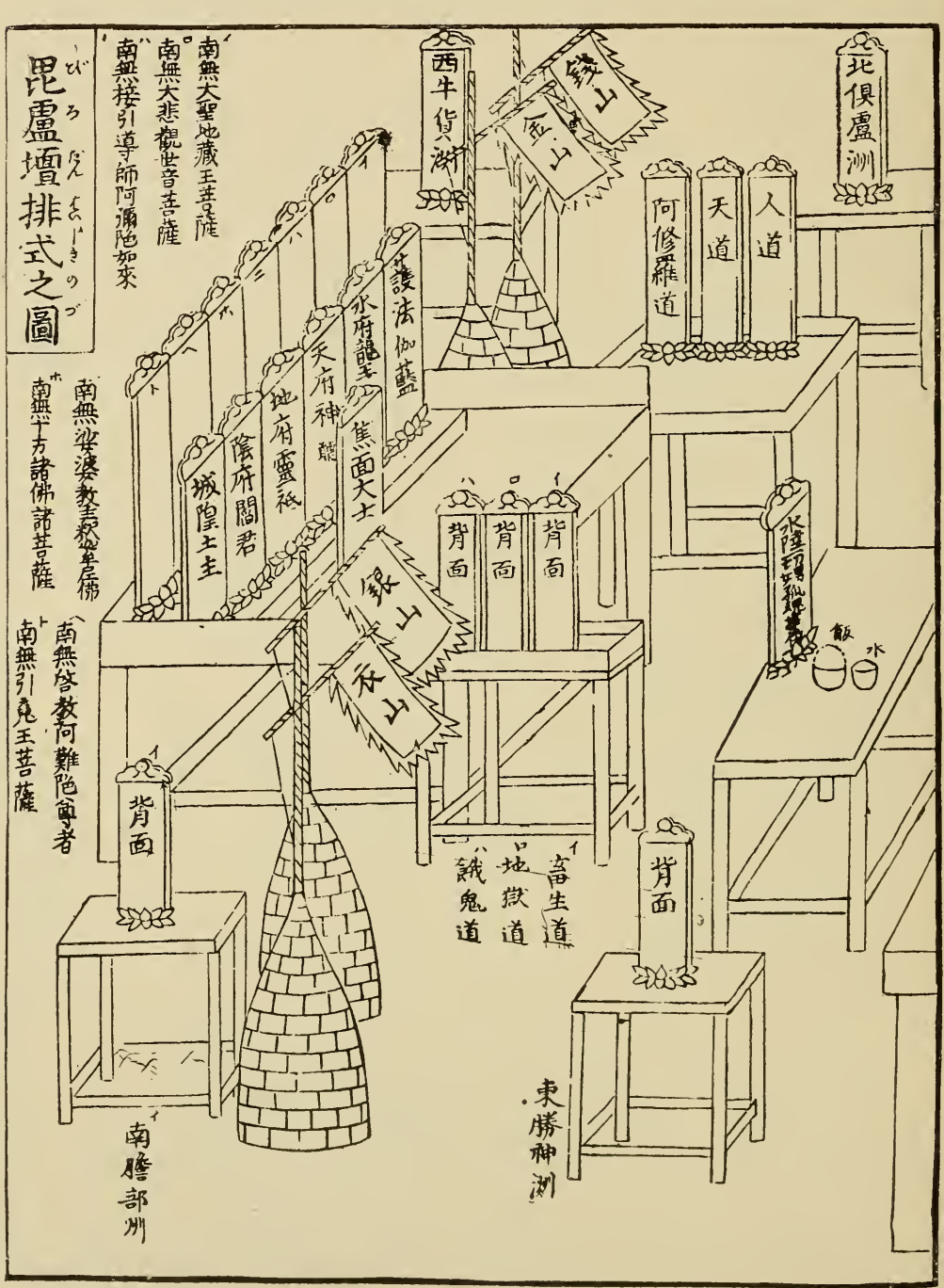
right we see a table with seven chairs. On the table stands a statue of Buddha and before every chair is placed a book of the Sutras. The presiding priest sits in the center, and all of them



A TABLE SET FOR DEPARTING SOULS, PREPARED FOR THE CELEBRATION OF BUDDHIST MASSES. 2294

read the Sutras in unison. The arrangement on the left side is a representation of the world and contains invitations for all beings

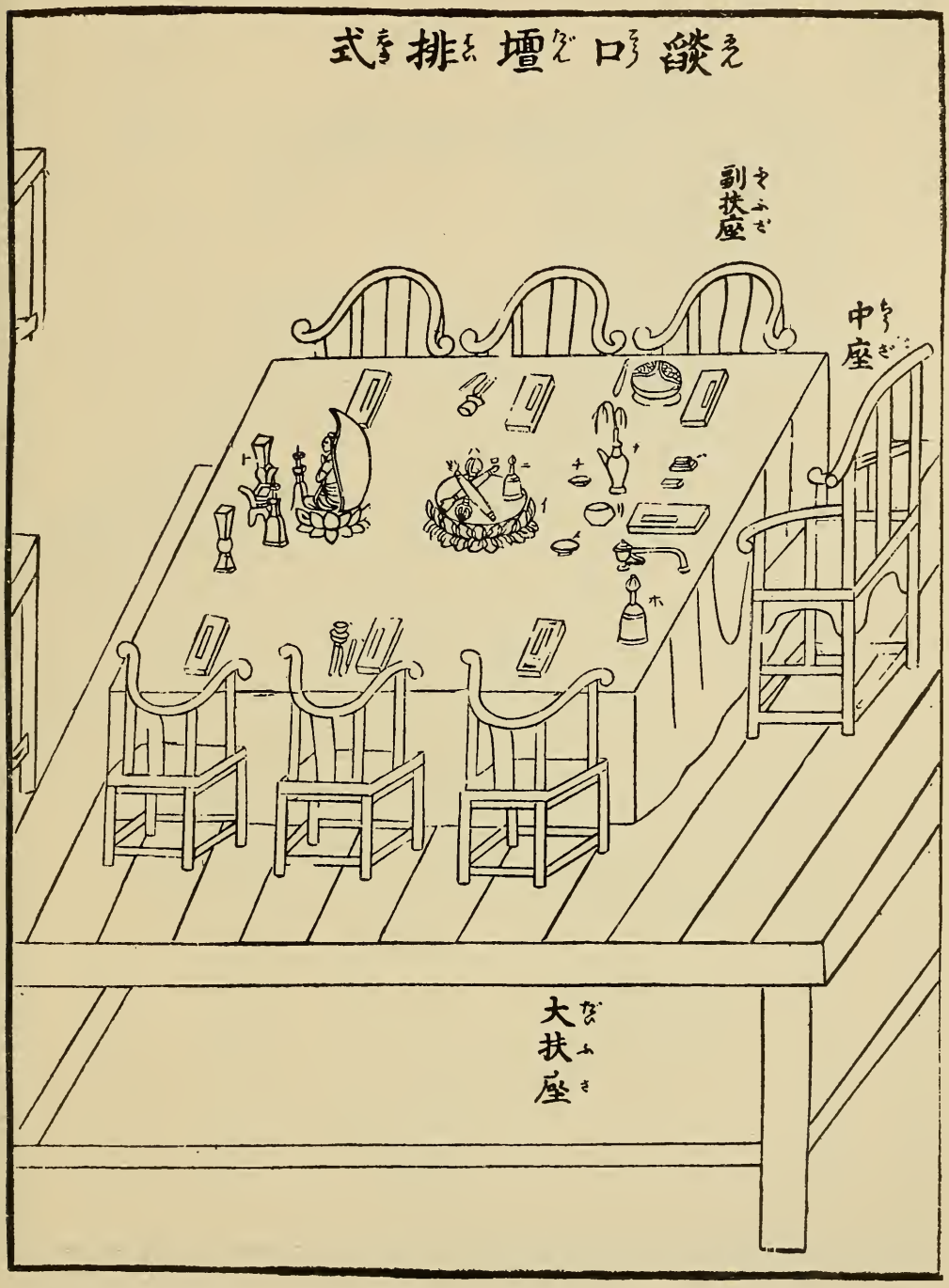
and spirits to be present. The upper inscriptions in the center of the altar call on all the Buddhas, "Shakya Muni, Amitabha, Kwan Yin, etc." The tablets underneath bear the names of the temple



BUDDHIST MASS FOR

guardians, "the Dragon King, the Heavenly Master, the Earth God etc." On the right wing of the altar are recorded "the human

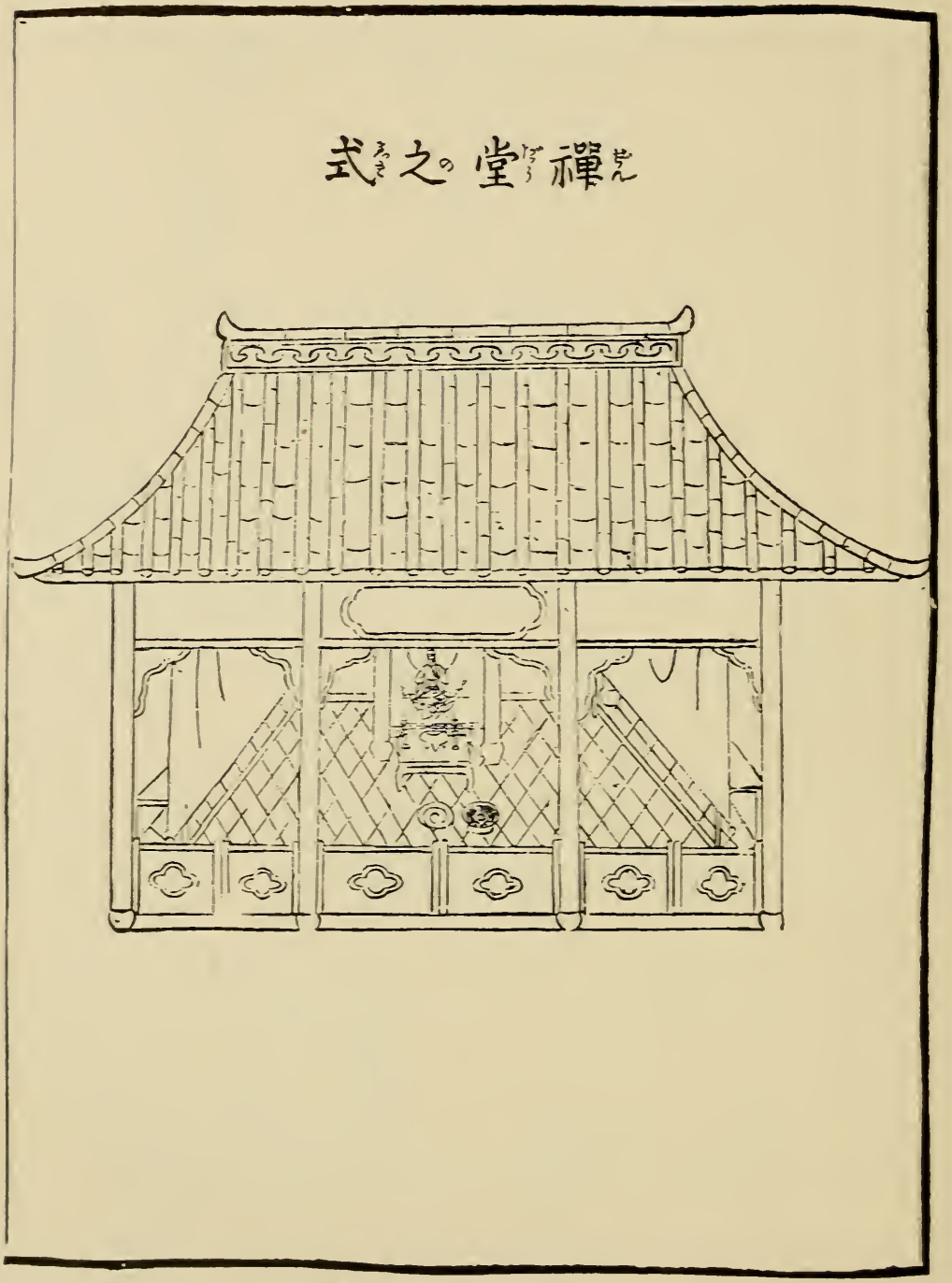
world, the heavenly world and the world of fighting demons"; on the left wing is the "domain of animals, of the denizens of hell and of hungry ghosts." The four turret-like buildings with



VAGRANT SPIRITS.

flags represent the four mountains of the world, called, beginning from below, "the cloth mount, the silver mount, the gold mount,

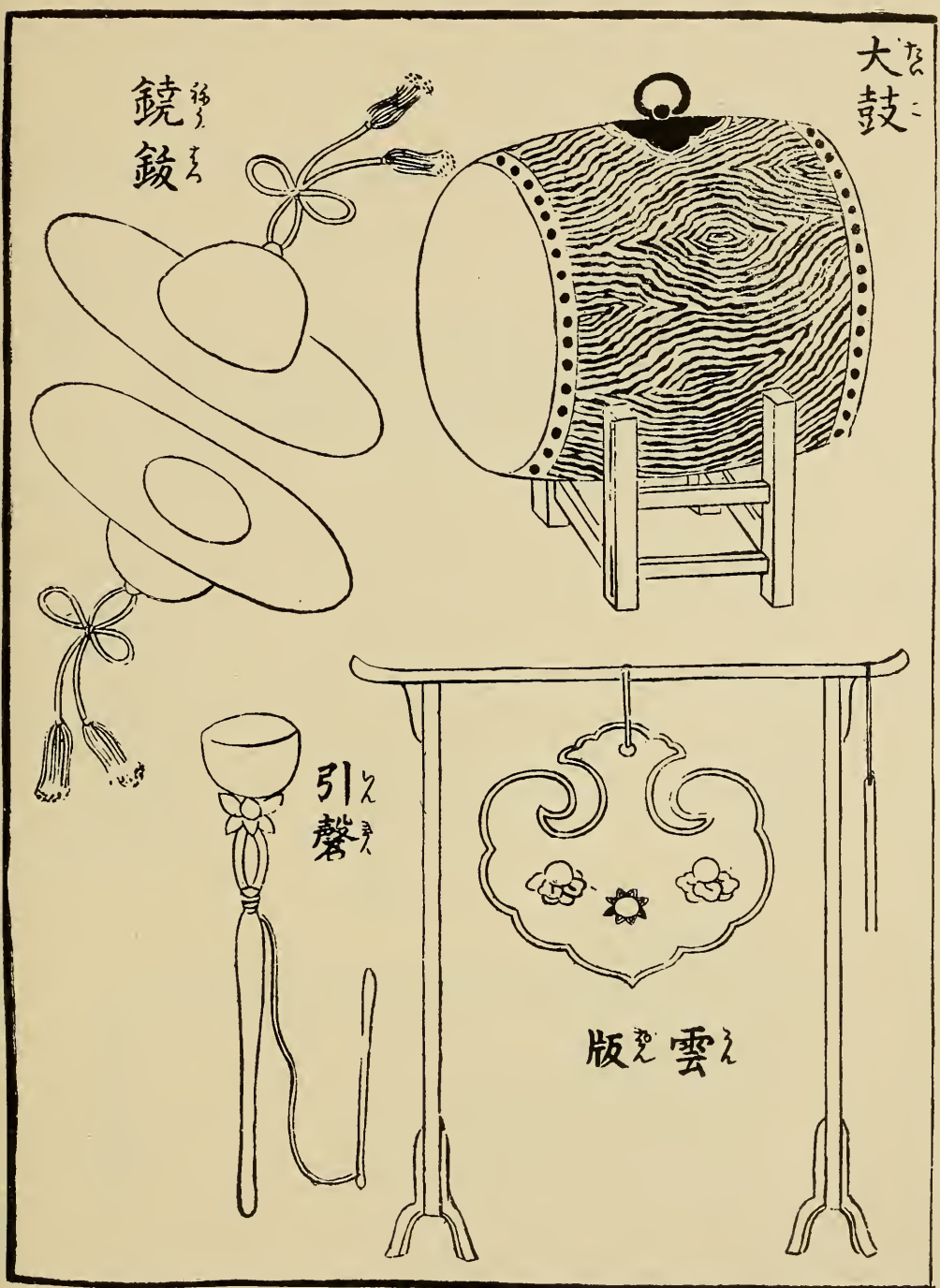
and the money mount." The four square tables at the four corners mark the four quarters of the world, "south and east" being below;



MEDITATION HALL. 2279

and "west and north" on the upper part of the picture. On the table in front of this arrangement are placed two cups, one containing rice and the other water.

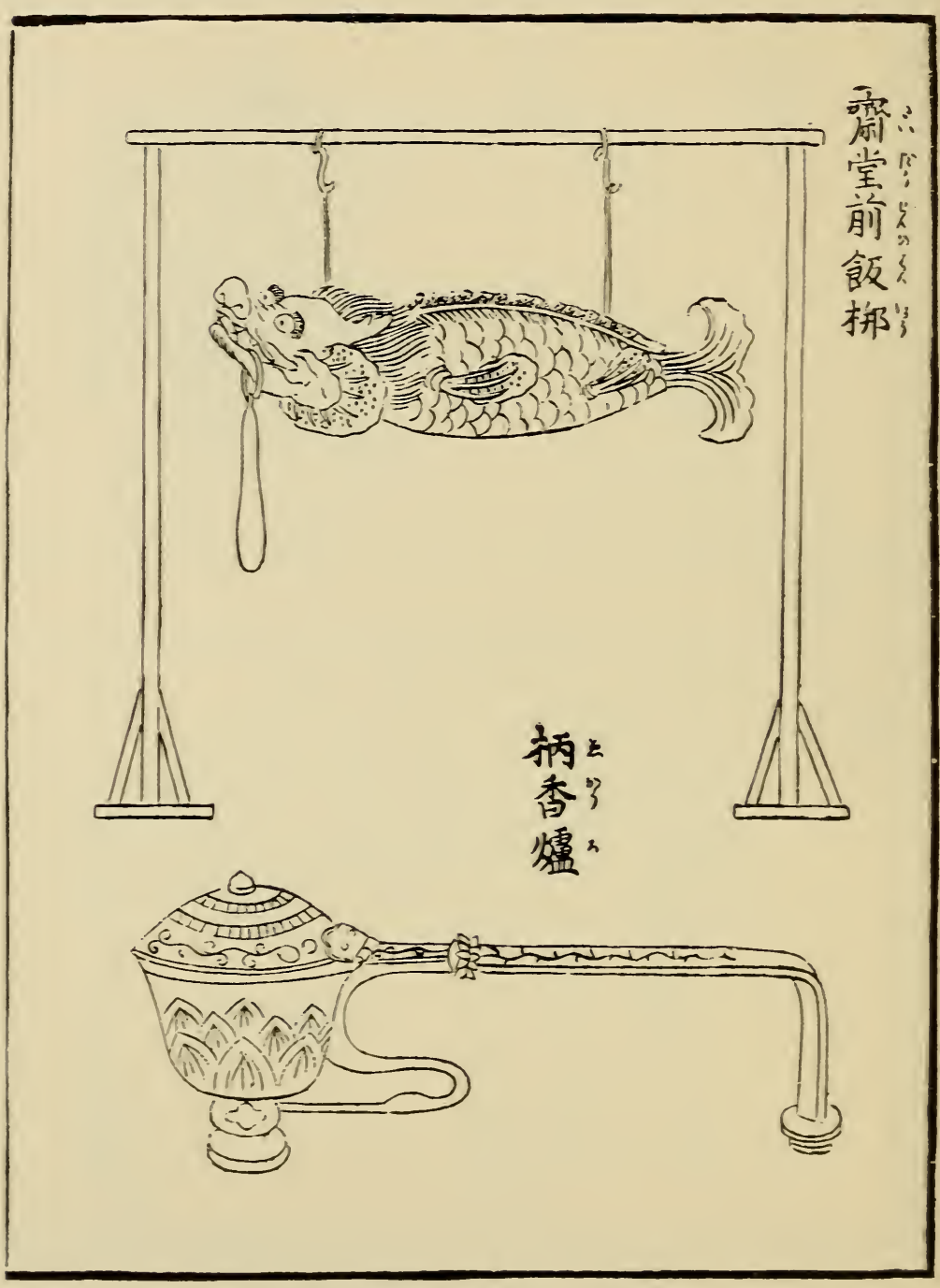
Much time is given by the monks to meditation. They sit down in silence in Meditation Hall and ponder over the problems



UTENSILS OF A BUDDHIST TEMPLE, A HAND GONG AND A DINNER GONG IN THE SHAPE OF CLOUDS. 2291

of life, or try to discover the meaning of difficult passages. Their exercises are guided by their superior, the abbot of the monastery,

or an older member of the brotherhood and when they think they have solved the problem they discuss it again with their father confessor. While the monks of the Hinayana or southern school devote



FISH-SHAPED GONG AND CENSER. 2288

themselves chiefly to meditation on the vanity and transiency of life, the northern Buddhists of China and Japan prefer the subtle

problems of philosophical speculation, on the origin and nature of the universe, the purpose of life, the relation of the Tathagata to the world, the cessation of being, the foundation of morality, and kindred subjects.

The tendency of asceticism prevails and pagodas and monasteries are richly endowed while Buddhist priests perform upon the whole the same functions as the Catholic clergy.

Further, it is strange that in its higher evolution Buddhism also enters into a phase which offers an exact parallel to the development of dissenting churches in Christendom. The reformation started in China with the Pure Land Sect, which set all their hope of salvation in faith alone in the Buddha Amitabha. In China, upon the whole, the Roman Catholic form of Buddhism prevails, while Japan, with regard to its Buddhist institutions, may be characterized as a Protestant Buddhist country. The main representative of Protestant Buddhism is the Shin Shu sect, an offshoot of the Pure Land sect, in which the priests marry and are allowed to eat fish and flesh. Like Luther, they insist that man is justified by faith alone, not by his deeds, but that good deeds will follow the right faith as a matter of course.

There are as many different kinds of Buddhist monks with different regulations as there are orders and congregations in the Roman Catholic Church, and Buddhist Lord Abbots have played a part in the history of both China and Japan proportionate to that of the abbots and bishops in Christian countries during the Middle Ages.

CHILDHOOD AND EDUCATION.

FAMILY life in China as much as in all other countries is centered in the nursery, and if there is a difference we may say that the interest in education is even higher than in the West. When a child is born it is tended with as much love as in Europe and America, though scientific insight into medical affairs may frequently be lacking.

How similar the affection of the parents of Cathay is to our own appears from their nursery rhymes, the spirit of which may be seen in the following lines which we quote in Isaac Taylor Headland's translation:

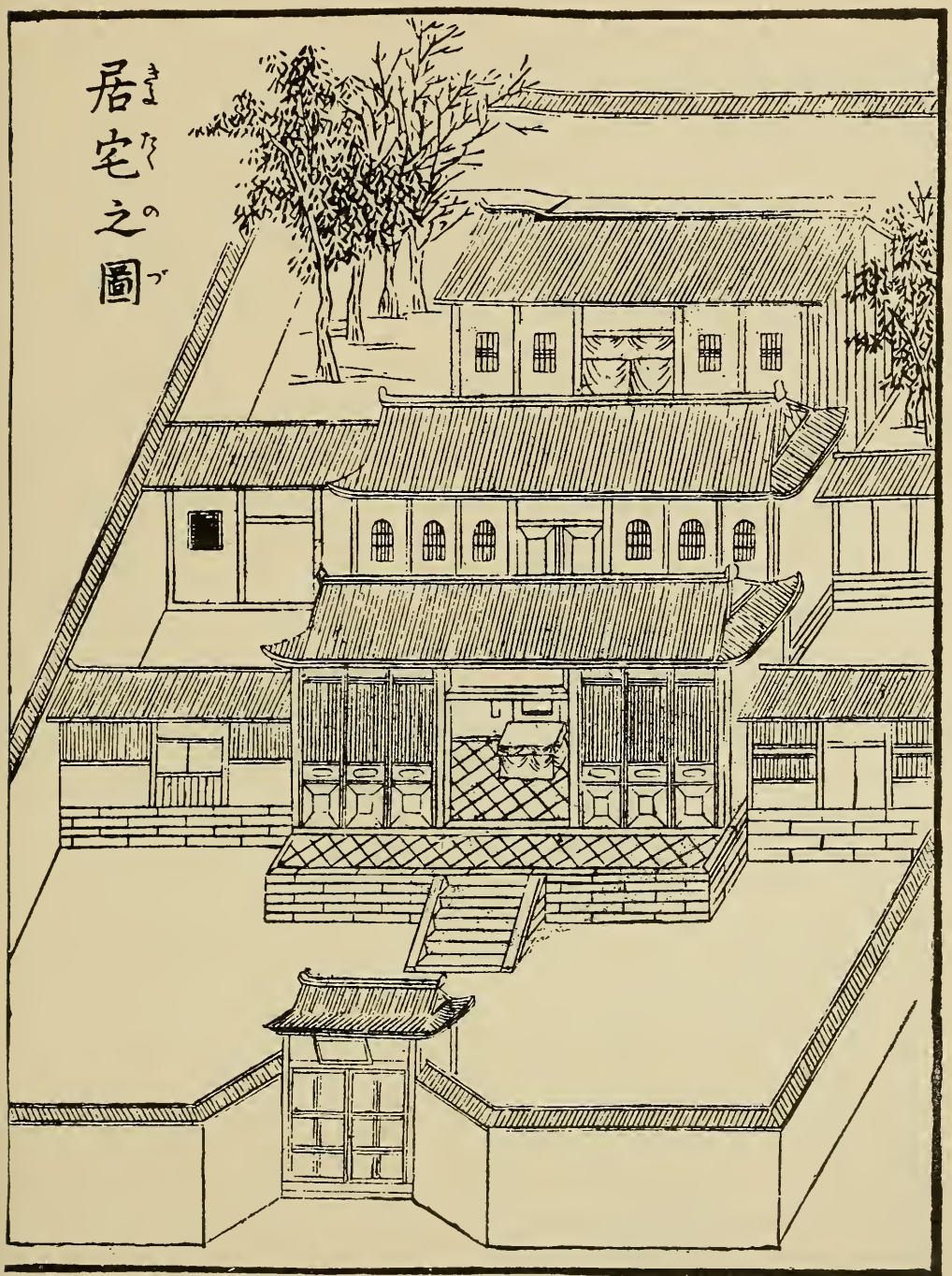
"Heh, my baby! Ho, my baby!
See the wild ripe plum,
And if you'd like to eat a few,
I'll buy my baby some."

Another jingle which reminds one of our own children's verse on the lady-bug, runs thus:

"Fire-fly, fire-fly,
Come from the hill,
Your father and mother
Are waiting here still.
They've bought you some sugar,
Some candy and meat,
Come quick or I'll give it
To baby to eat."

What the Saxon says of his home is literally true in China. The typical Chinese residence is a little castle and all its arrangements show that it has been built for family life. It consists of several one-story structures that are shut off from the outside world by a wall. Having entered through the gate, we find three buildings one after another separated by court yards. First, we reach

the reception room; having crossed a second court yard, we come to the main dwelling house; and behind that we will find the apartments for women and children.



A CHINESE RESIDENCE. 2312

When children grow up, the boys are sent to schools, while the girls receive the most of their education at home.

The sexes are separated at the early age of seven, and while

the boys are trained to behave and speak in a straightforward way the girls are taught to be first of all demure. The Chinese language has even a different form of affirmation for them; while the boys

THE BIRTH OF THE BABY. 2261

say *wei*, the girls should answer *o*, when they intend to say "yes." The former is an unequivocal and definite declaration that it is so,

while the latter is a submissive assent. Lao Tze who condemns the ceremonialism of China so vigorously insisted upon by the Confucian school, denounces the difference made between *wei* and *o*[1] and calls this zealous clinging to tradition "the mere flower of reason."[2]

From earliest childhood much time is spent on the formation of character, and attention is paid not only to moral conduct, filial piety, patience, obedience, diligence, thrift, frugality, kindness toward all beings, but also to minute rules of good breeding, relating to behavior toward themselves, as to dress, personal appearance, etc., and toward others, their parents, guests, persons of respect, their elders, their equals, etc.; for a breach of etiquette is deemed more unpardonable in China than in the most punctilious circles elsewhere.

We quote a few passages from the *Hsiao Hsio,* "The Juvenile Instructor," which is the standard book on education. There we read:

"Let children always be taught to speak the truth, to stand erect and in their proper places and listen with respectful attention.

"The way to become a student is, with gentleness and self-abasement, to receive implicitly every word the master utters. The pupil, when he sees virtuous people, must follow them; when he hears good maxims, conform to them. He must cherish no wicked designs, but always act uprightly; whether at home or abroad, he must have a fixed residence, and associate with the benevolent, carefully regulating his personal deportment, and controlling the feelings of the heart. He must keep his clothes in order. Every morning he must learn something new, and rehearse the same every evening."

When a boy is entrusted to a teacher, he is impressed with the significance of the new period of life, upon which he is about to enter by receiving a literary appellation called *shu ming* or book name, by which he will be called for the rest of his life.

The great authority in school affairs is Confucius. His picture is set up in a conspicuous place over an altar, and when the father entrusts his boy to the care of a teacher, the child's first act is to show reverence for the great master of Chinese morality by kneeling before his effigy.

Though the figure of Confucius has not been deified as other religious leaders have been under similar circumstances, he may be

[1] *Tao-Teh-King,* Chapter 20. See the author's translation, p. 106.
[2] *Ibid.,* Chapter 38. See the author's translation, p. 116.

regarded as a kind of Christ to the Chinese people, and he is looked up to as the ideal of proper behavior.

Confucius was not an originator but a preserver. He established the Chinese canon by collecting those writings which he

WORSHIP OF THE MASTER. 2317

deemed authoritative, and he characterizes his own development in the *Analects* (II, iv) as follows: "At fifteen, I had my mind bent

on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. At sixty, my ear was an obedient organ for the reception of truth. At seventy, I could follow what my heart desired, without transgressing what was right."

THE TEACHER INVITED. 2323

His moral maxims are tersely characterized in one of his sayings which is preserved in the same place and reads as follows (*loc.*

cit. I, vi): "A youth, when at home, should be filial, and abroad respectful to his elders. He should be earnest and truthful. He should overflow in love to all, and cultivate the friendship of the

2309 FOUR MODES OF OBEISANCE: PROSTRATION,

good. When he has time and opportunity, after the performance of these things, he should employ them in polite studies."

Teachers are highly respected in the community and are frequently invited by the parents of their pupils.

Instruction should not be limited to words, but must be given

KNEELING, CLASPING HANDS, BOWING. 2313

mainly by example. Confucius pointed out that Heaven's teaching is done in silence as we read in the *Analects* (XVII, 19):

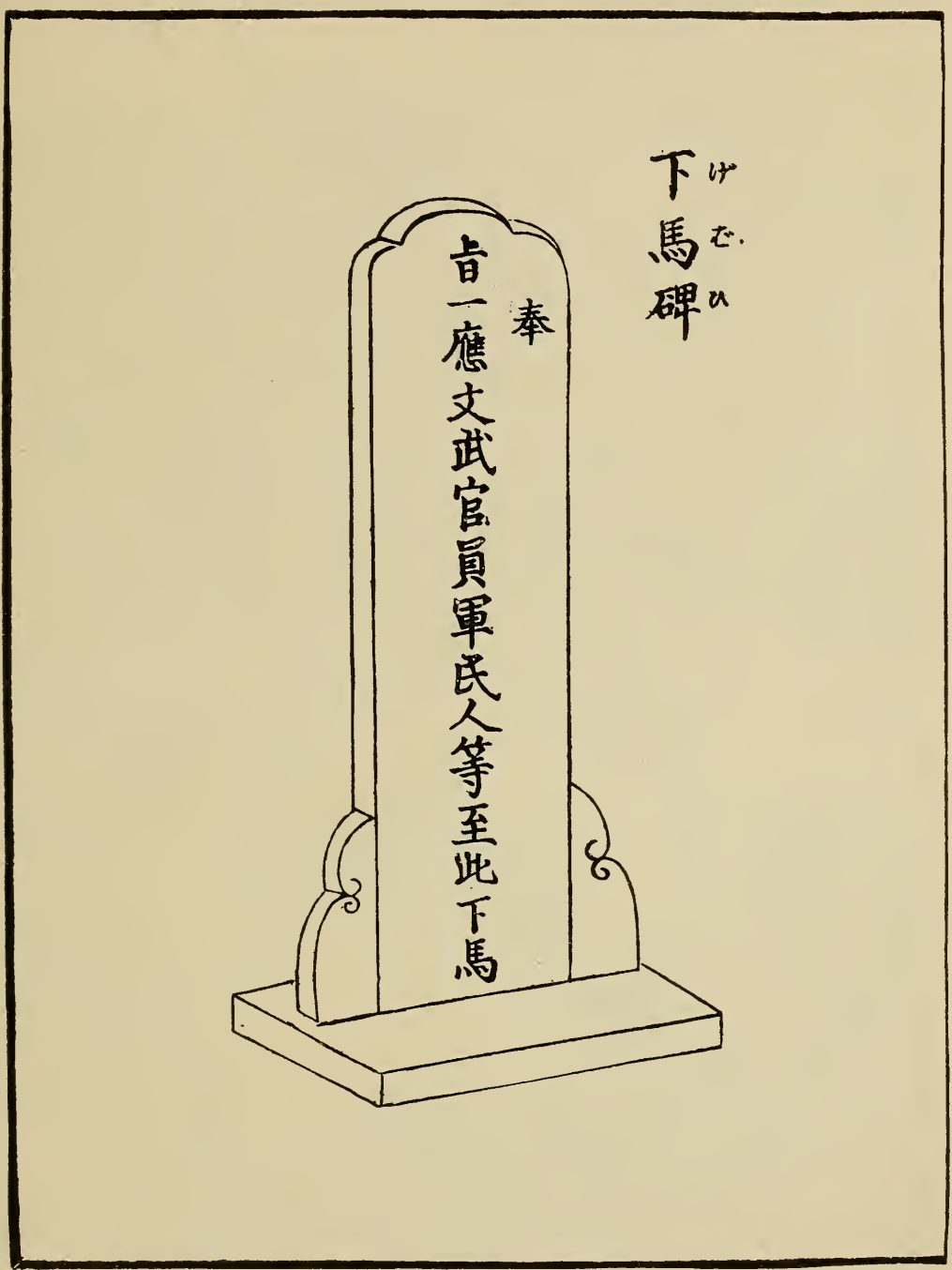
"Once said he, 'Would that I could dispense with speech!'

" 'Sir,' said Tsz-kung, 'if you were never to speak, what should your pupils have to hand down from you?'

A LESSON IN EDUCATION HALL. 2333

" 'Does Heaven ever speak?' said the Master. 'The four seasons come and go, and all creatures live and grow. Does Heaven indeed speak?' "

There are four kinds of obeisance: one is simply a bow, *hsing*,[3] the next is the clasping of hands, *kung shou*[4] or *i*[5]; the third one is kneeling, *kwei*,[6] and the most reverential attitude is prostration,

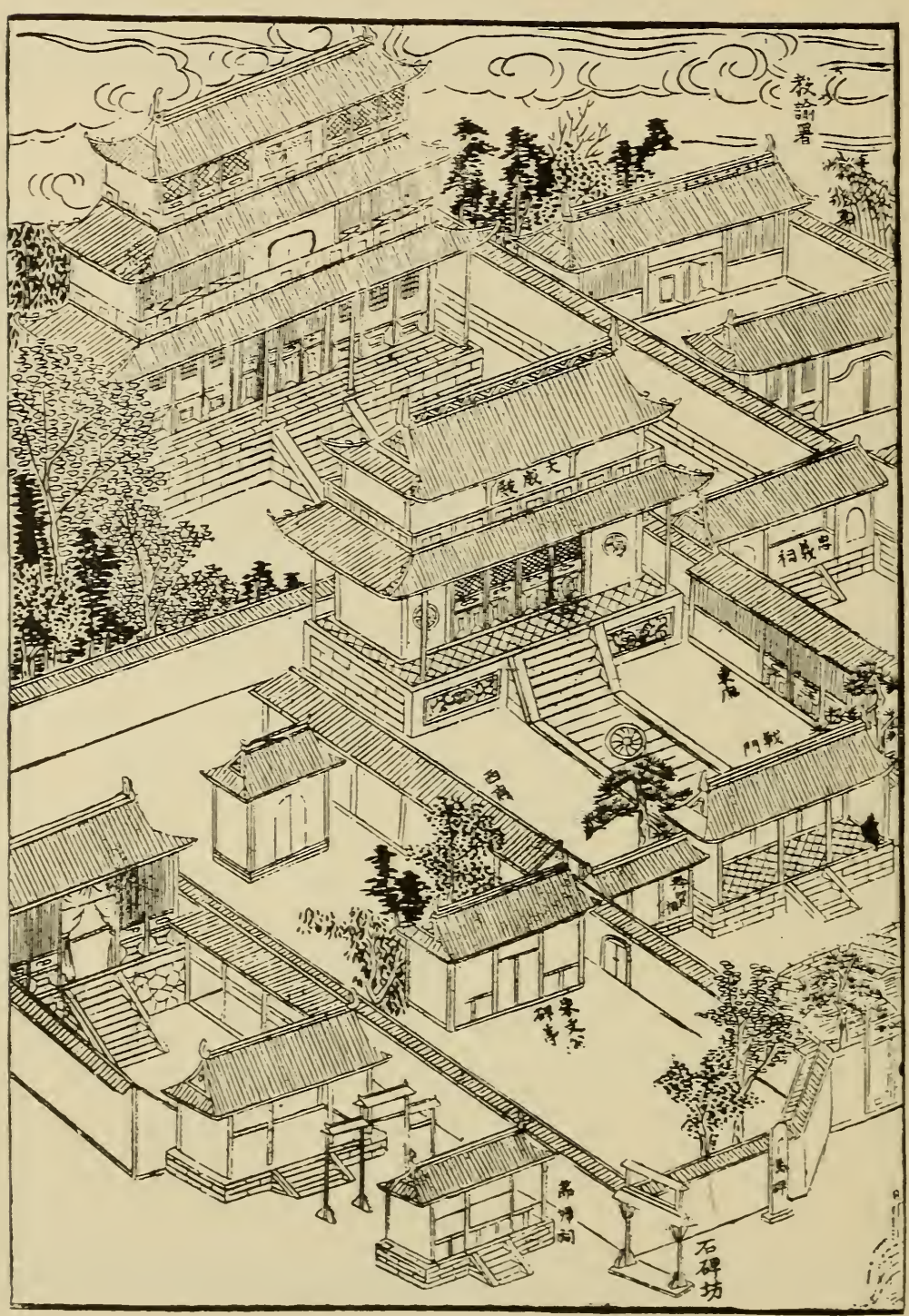


THE ENTRANCE TABLET OF HIGH SCHOOL. 2335

pai,[7] known as "kowtowing," i. e., touching the floor with the forehead.

[3] 興 [4] 拱手 [5] 揖 [6] 跪 [7] 拜

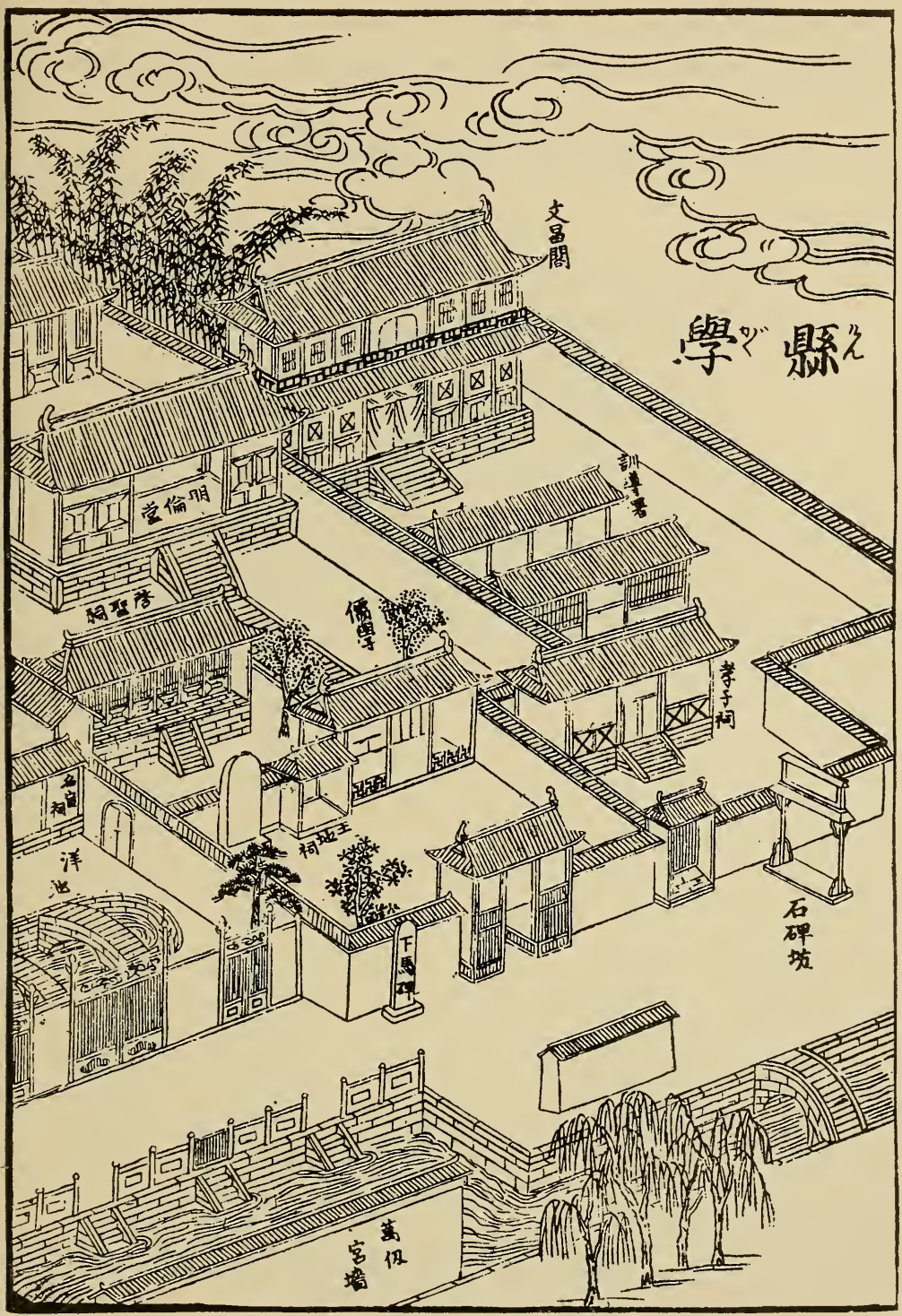
Rich families build a special education-hall in their homes and



THE COUNTY HIGH SCHOOL: WEST GATE. 2334

engage a private tutor for their children, but there are also public schools which might be compared to our high schools and colleges.

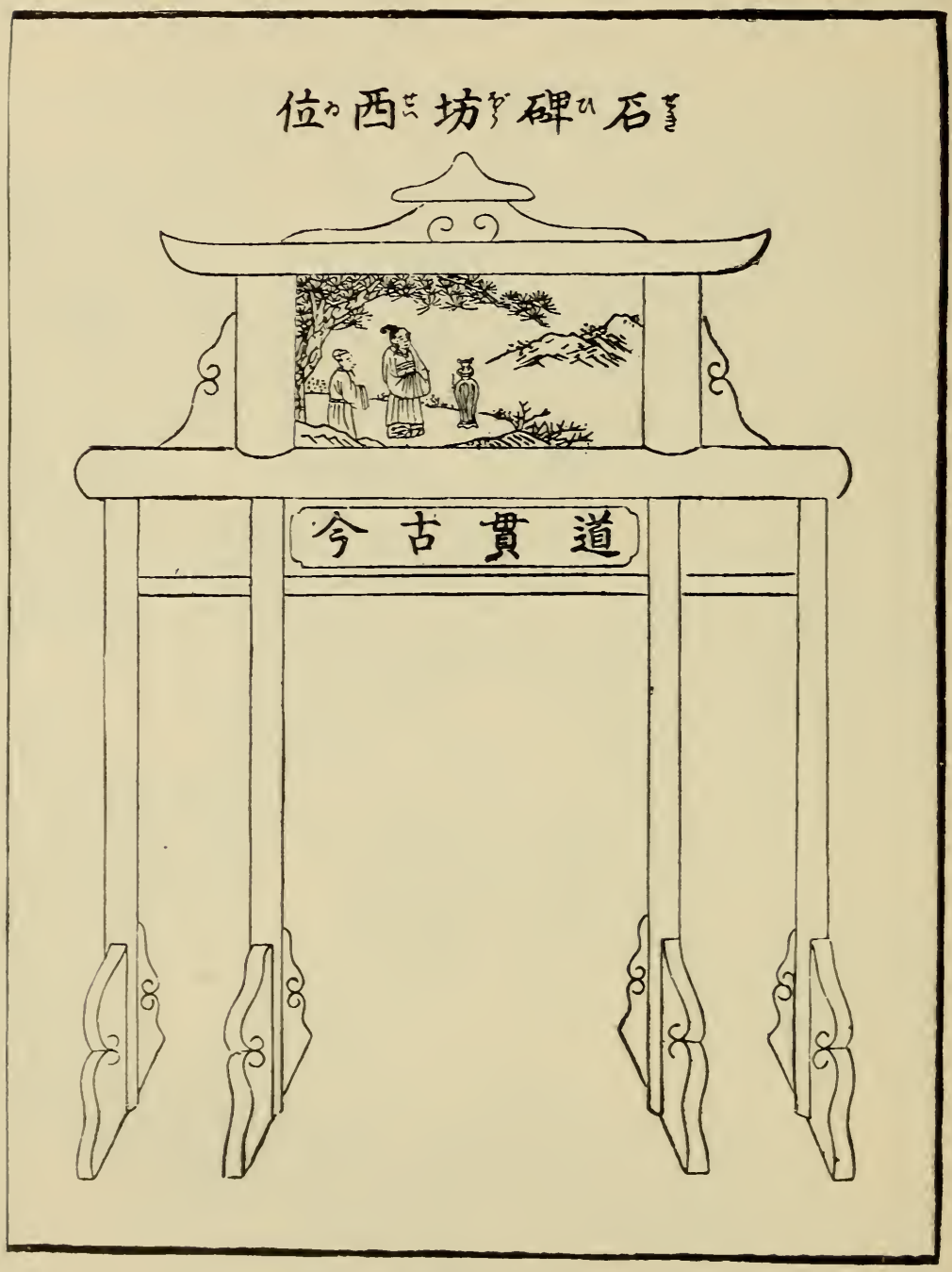
They form a large complex of many edifices built and maintained by the government.



THE COUNTY HIGH SCHOOL: EAST GATE. 2318

Our illustration shows a county high school such as we may find in many Chinese townships. We approach it on a high road,

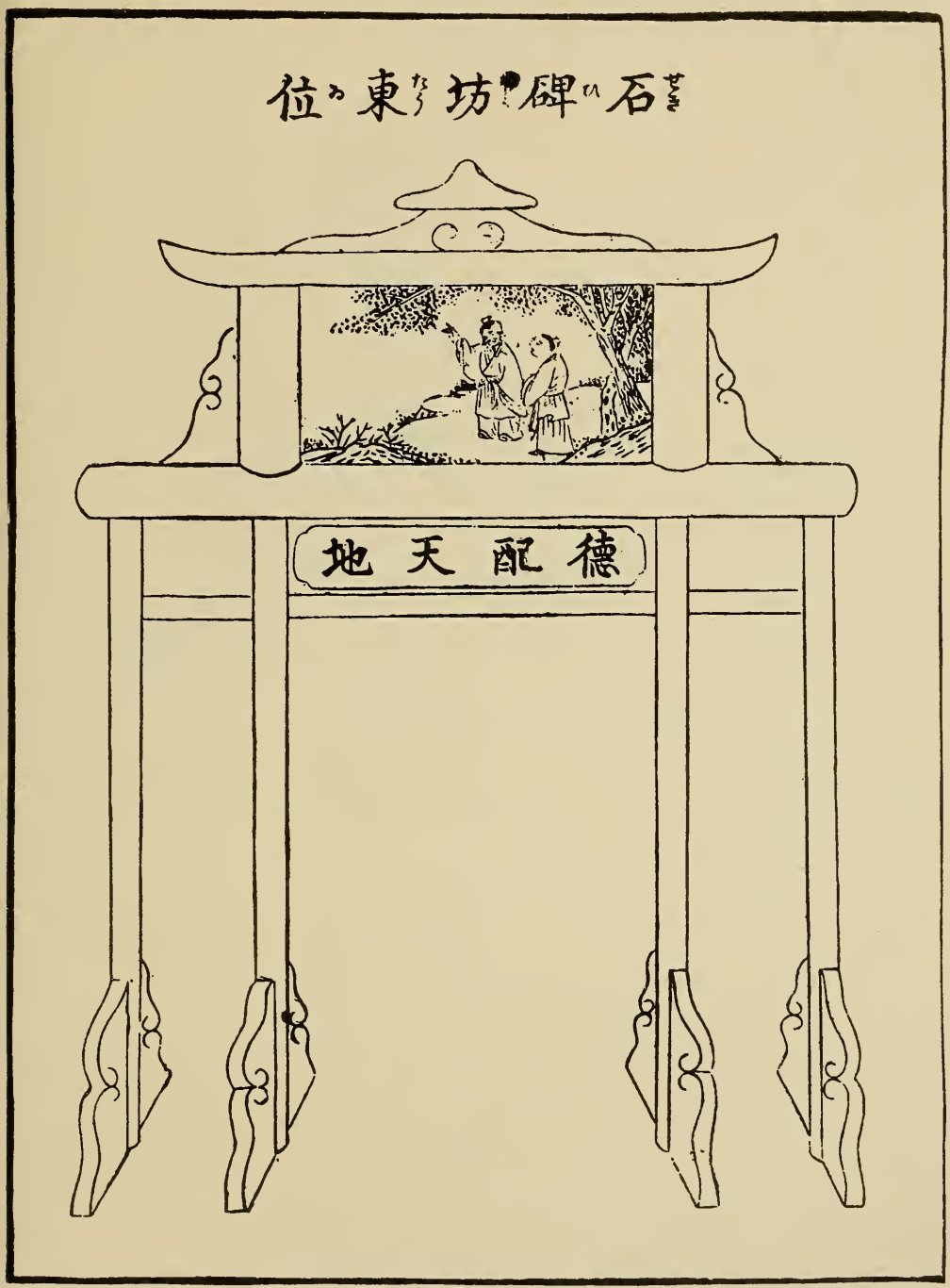
along which a small river runs. When we come from the west we see a gateway bearing a tablet, which is called the tablet of the west. A picture above the tablet shows a teacher with his pupil under a



TABLET OF THE WEST GATE. 2324

pine tree and the inscription reads: "The *tao* (i. e., the heavenly reason) penetrates the past and the present," which means it is eternal. This saying is proverbial in China and reflects the spirit

of the Chinese canonical books. A few steps beyond the gate we see a stone tablet, standing against the wall, which warns us to "dismount from our horse," for it would be highly disrespectful



TABLET OF THE EAST GATE. 2263

to enter the premises of the school on horseback or in a carriage. The character which stands out by itself on the right side of the entrance tablet means "have respect," and then the sentence con-

tinues in the inscription which reads from the top down: "Ordinance for every one, civil and military officers, soldiers, men of the people, etc., coming here: Dismount from your horse!"

2248 A LESSON IN

The eastern gateway on the high road bears a similar picture of a teacher under a tree pointing heavenward. The inscription reads: "Virtue takes rank with heaven and earth."

The building on the extreme east is "Literary Hall," as we may translate its inscription, and is dedicated to the patron god of literature known as *Wen Chang,* which means "Scripture Glory."

EMBROIDERY WORK. 2336

Other buildings serve for class rooms, and, on the extreme north, the largest building is called "Hall of Great Perfection," and is probably used for what we would call commencement exercises.

The girls are educated in needlework which is considered one of the greatest accomplishments of their sex. Rich and poor endeavor to excel in it, and Western trade knows that Chinese ladies can do most remarkable embroidery.

The idea prevails generally that the education of woman is much neglected in China, but we find in Chinese history many educated ladies praised for their talents as well as for their learning. In fact, there are in Chinese literature not a few poems of great beauty recorded as the productions of princesses and noble women. If the poorer classes do not furnish similar instances of brilliant women, it is not due to a prejudice against the education of women but solely to lack of opportunity and inability to imitate their betters. It is true, however, that the emancipated woman who would have all considerations of a difference in sex abolished does not exist in China, for domestic virtues are deemed indispensable even for women that have become famous.

In China all people without exception from the emperor down to the poorest beggar show an unbounded respect for education, and this spirit is well set forth in an ancient poem put into the mouth of King Ch'ing who ascended the throne as a child. His prayer reads thus:

"Reverent, reverent I will be,
For the will of Heaven I see.
Oh, how great my duties are!
Will not say that Heaven is far,
Since we're compassed by its light[5]
And live always in its sight.
I'm a little child, and hence
Still unskilled in reverence;
But I'm daily growing fast
And will wisdom gain at last.
Help me bear the burden mine,
Teach me Virtue's path divine."

[5] The context of this passage suggests that it speaks of the close connection which obtains between Heaven and us. The words however are obscure. A literal translation would be as follows: "Lifting up | letting down | its | scholars," which, if the text is not corrupt, may mean that Heaven is in constant communication with us, it lifts up the scholars (i. e., the young king's counselors or teachers) and sends them down again.

BETROTHAL AND MARRIAGE.

BY THE EDITOR.

IN a girl's life the most thrilling event is her engagement and marriage. The period of courtship is filled with romance and poetry as much or even more than in Western countries. As evidence we quote a love song preserved in the *Shih King*[1] (I, XII, 8):

"How rises the moon in radiant glory!
And thou my lady, most charming and sweetest
Oh, listen kindly to love's story!—
Ah, poor my heart that vainly beatest!

"How rises the moon in cloudless effulgence!
And thou my lady, most winsome and purest
Oh grant thy lover more indulgence!—
Ah, poor my heart what thou endurest!

"How rises the moon in splendor most brightly!
And thou my lady, loveliest, fairest
Wilt never for my love requite me?—
Ah, poor my heart what pain thou bearest!"

This love ditty has been sung by lovers in Cathay for more than two and a half millenniums, and ever since it was incorporated in the *Shih King* by Confucius, forms part of the canonical books of China. But to prove that literary taste and talent have not died out in the middle country we will quote another poem of a more modern date, which has been translated by Robert K. Douglas, than whom we can scarcely have a better interpreter of Chinese thought and sentiment:*

"THE LOVE-SICK MAIDEN.

"Within a silken curtained bed there lay
A maiden wondrous fair but vaguely ill,
Who cared for nothing in the outside world,
Contented only to lie lone and still.

[1] Legge omits this song in his translation published in the *Sacred Books of the East*. We have utilized the versified versions of William Jennings and Victor von Strauss.

* *Chinese Stories*, pp. 347-8.

"While lying thus her neighbor Mrs. Wang
Stepped lightly o'er to ask her how she fared;
And drawing back the curtains, stood aghast
To see how wan and pale her cheeks appeared.

"'Tell me what ails you, dear,' she kindly said.
'My mind's diseased,' the maiden soft replied:
'I cannot sleep, I loathe the sight of food,
And I'm so weary.' Then she turned and sighed.

"'Shall I a doctor call to see you, dear?'
'A doctor? No; I don't want any such.
They countless questions ask to earn their fees,
And sometimes end by finding out too much.'

"'Shall I call in a priest to pray with you?'
'A priest? Oh no, that would be worse again.
His snuffling chants and dismal tinkling bells
Would rather aggravate than ease my pain.'

"'Shall I go seek a nurse to wait on you?'
'A nurse? Oh no,' the pretty maiden said;
'I could not bear to have her watching me,
And purring like a cat about my bed.'

"'But what's the cause of this distemper, dear?'
The maiden raised herself and blushing said.
'Last spring young Le, who to the wars has gone,
Was wont to saunter over hill and glade.

"'He loved to wander forth amongst the flowers,
To revel in the beauties of the spring,
To watch the blossoms opening to the sun,
And hear the lark and tuneful throstle sing.'

"'But what has that to do with you, my child?'
'Oh blind, oh blind, and can't you really see?
I love him as the wakening dawn loves light;
And let me whisper to you, he loves me.'

"'Then shall I call this Mr. Le to you?'
'What use to call, he's many leagues away.
Oh, if I could but see him once again!'
'You shall, my child, for he comes home to-day.'"

A Chinese lover who woos a young lady of good family visits the house of her parents, where he is expected to show his accomplishments, especially in penmanship. Our illustration shows a young man of the Chinese gentry writing to the daughter of the house a love letter which on the top bears the character "Beauty" in elegant outlines. A little paper-weight in the form of a deer serves to hold the long sheet of paper in place. The young man

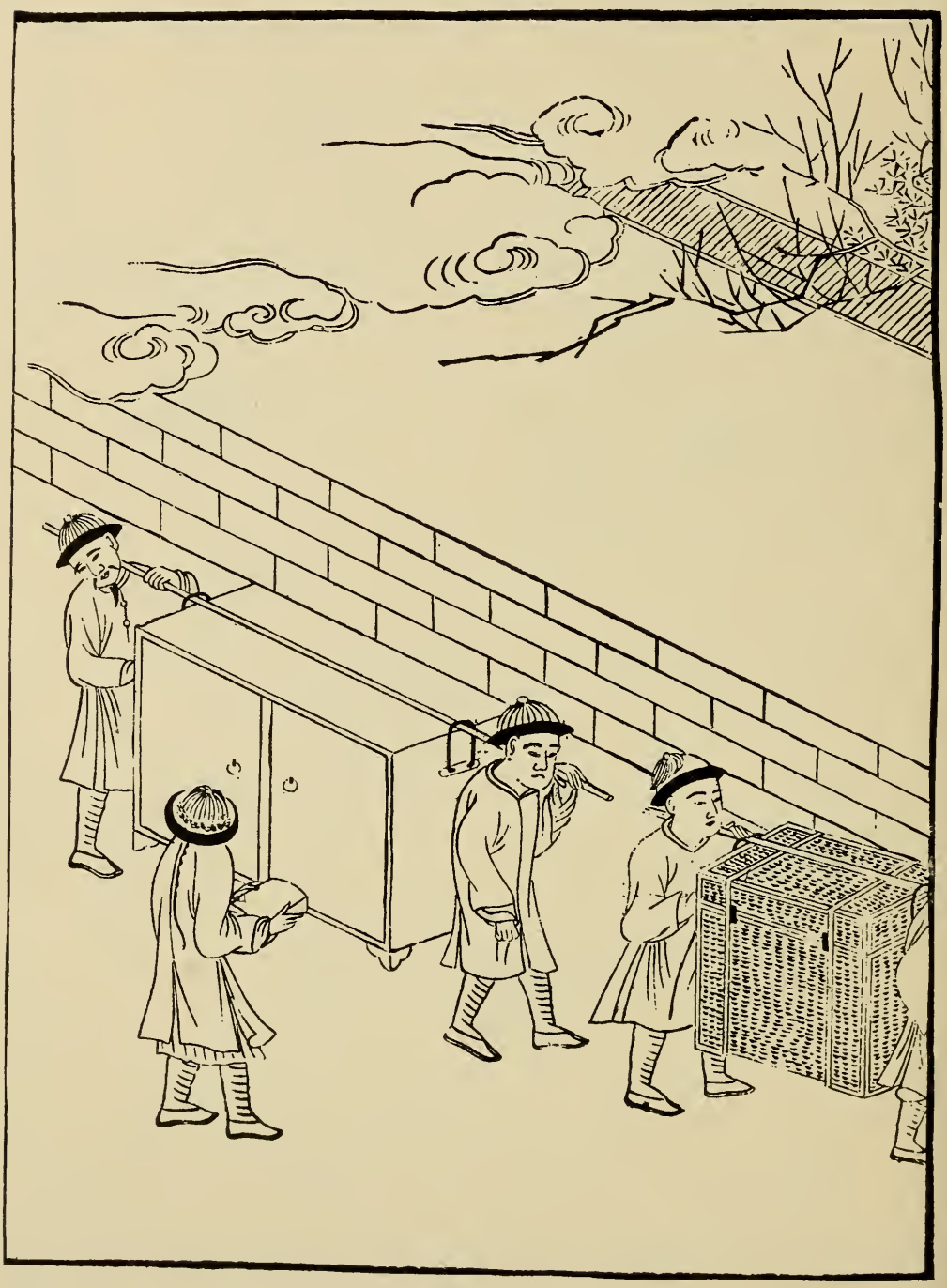
of our illustration is apparently busy with the composition of a poem addressed to his "Beauty," consisting of the characters "mountain," "middle," and "high," the sense of which may be, "My beauty!

WRITING A LOVE LETTER. 2260

Among mountains, towering high," etc. A male servant of the house of his lady love is serving him with a cup of tea.

According to old custom six rites are needed to render the mar-

riage ceremony complete, but there is no unanimity as to which these six are. They consist, however, under all circumstances in calls of the go-betweens sent by the party of the suitor to the house



2327 DELIVERING

of the intended bride, partly for exchange of presents, partly to inquire for names, age and circumstances, and to receive the consent of the bride's parents, and finally to fix a marriage day.

We have before us two enumerations, one considered as the original calls the six rites as follows:

1. Na Ts'ai, Sending of presents.

THE TROUSSEAU. 2259

2. Wên Ming, Asking of names.
3. Na Chi, Inquiring for the auspiciousness of marriage.
4 Na Chêng, Indication of consent by presents.

5. Ching Chi, Naming the day.
6. Chin Ying, Calling for the bride.

2252 MARRIAGE

The other enumeration of the six rites is regarded as more modern, and consists of the following acts:

1. Wên Keng, Inquiring for names, which includes age and other conditions.

PROCESSION. 2311

2. Tung Kêng, Answering of questions, consisting of reply of party of the bride.

3. Wèn Ting, Determination through divination.
4. Tai Li, Exchange of tokens (of mutual goodwill). This

2329 THE YOUNG COUPLE WOR-

is made the opportunity of great display and is deemed an important ceremony.

5. Sung Jih, Naming the day.

6. Chin Ying, Calling for the bride.

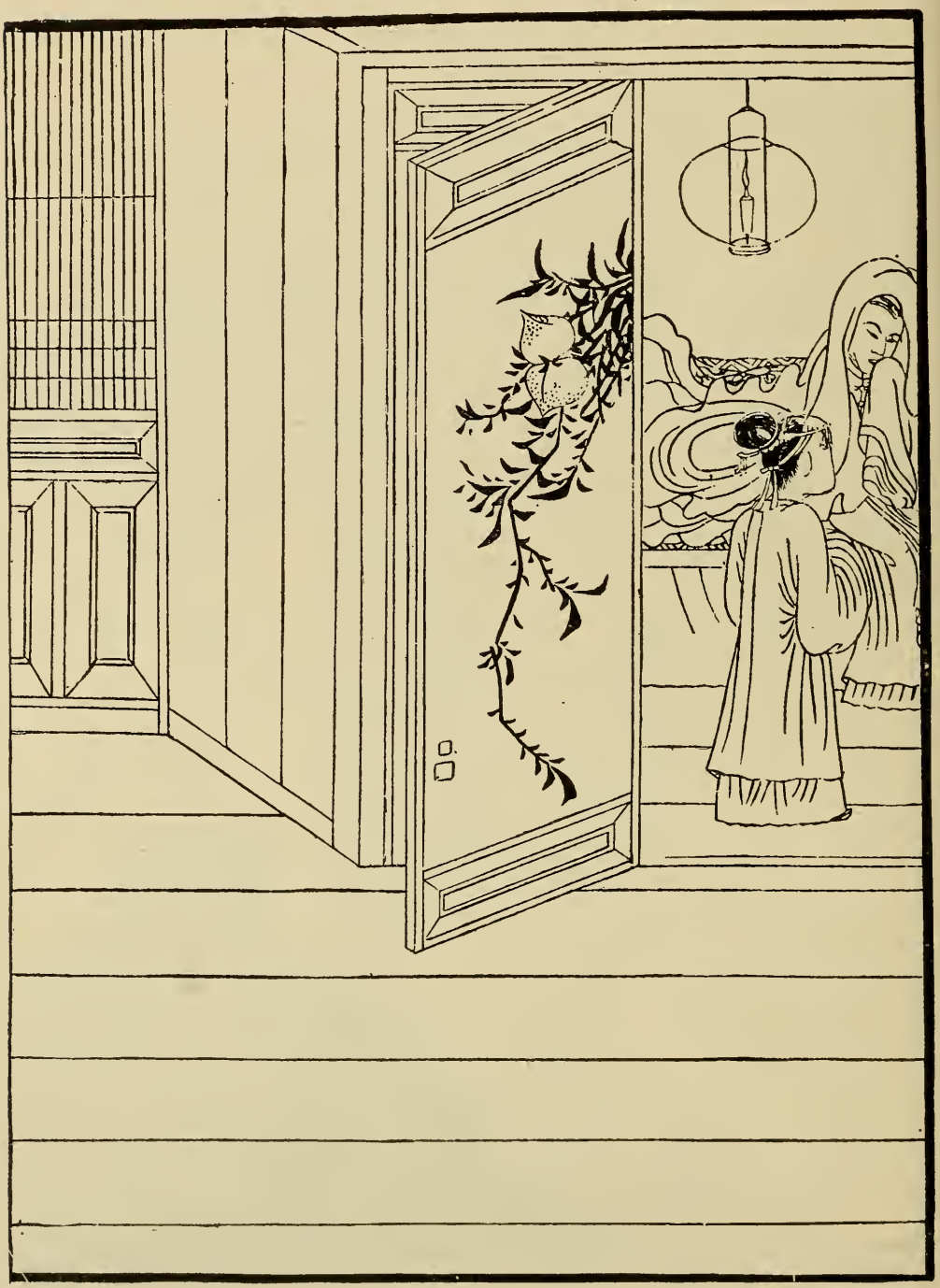
These six rites are one or another strictly adhered to, but they

SHIPING HEAVEN AND EARTH. 2319

are not calculated to cut off all intercourse between the lovers or to prevent courtship.

When the marriage contract has been agreed upon by the

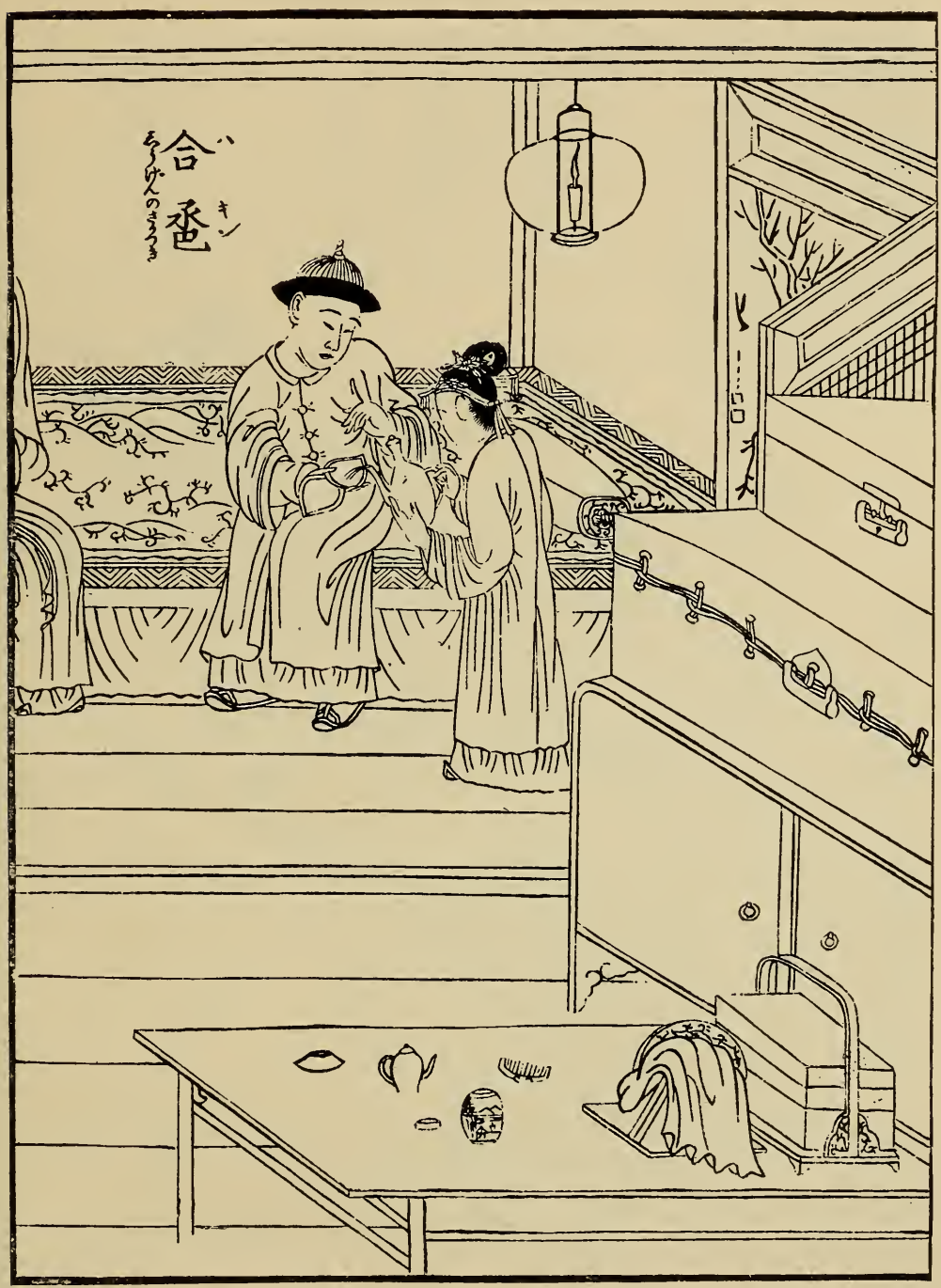
parents the trousseau is carried into the future residence of the young couple, and on the day of marriage the groom with his



2315 OFFERING THE

friends betakes himself to the bride's house, where the wedding is solemnized. In the evening he returns with his bride in solemn procession.

The *Shih King,* a classical collection of Chinese poetry edited by Confucius, which must therefore be older than 500 B. C., con-



LOVE CUP. 2257

tains a beautiful little "Bridal Song" which is still popular in China, and is frequently used on marriage festivals. We quote it after the versified translation of Mr. William Jennings as follows:

"Ho, graceful little peach-tree,
Brightly thy blossoms bloom!
The bride goes to her husband;
Adorns his hall, his room.

2246 THE FATHERS OF THE GROOM AND

"Ho, graceful little peach-tree,
Thy fruit abundant fall!

The bride goes to her husband;
Adorns his room, his hall.
"Ho, graceful little peach-tree,
With foliage far and wide!

BRIDE AT THE MARRIAGE FEAST. 2332

The bride goes to her husband;
His household well to guide."

Having arrived at their new residence the young couple worship heaven and earth. Then the bride is seated on a divan and drinks some wine with her husband out of a loving cup consisting of two bowls welded into one.

A few days after the wedding, the fathers of the groom and bride meet at the home of the young couple (which commonly is the house of the groom's parents) to enjoy a visit before the family altar, on which we see the stork and pine-tree, perhaps also the tortoise, all emblems of a long and happy life.

We know what an important part in the Chinese world-conception is played by the idea of the Yang, or the positive principle, and Yin, the negative principle. All things have originated by a mixture of these two elements, and in married life the Yang represents the male and the Yin, the female. Ch'iu Chin (*alias* Wen Chuang) the compiler of a manual of quotations, the *Ch'ang Yü Kao*,[2] expresses the typically Chinese view in these words:

"The Yin or female element in nature by itself would not be productive; the Yang or male element in nature alone would not cause growth: therefore through the Yin and Yang, Heaven and Earth are mated together. The man by the help of the woman makes a household, and the woman by the help of the man makes a family; therefore the human race pair off as husband and wife.

"When the Yin and the Yang are in harmony the fertilizing rain descends. When the husband and wife are at one, the ideal of a family is realized."

From the same source we learn that the husband speaks of his own wife as "the stupid thorn" and also as "the one inside," while he refers to the wife of another as "your honorable lady."

[2] Ch'iu Chin lived A. D. 1419-1495. His book has been published in an English translation together with the original Chinese by J. H. Stewart Lockhart, Hongkong, 1893.

SOCIAL CUSTOMS AND TRAVELS.

CHINESE social life greatly resembles our own except that the formalities are quite exaggerated and must be punctiliously observed. No wonder that Western people, especially Americans with their easy-going manners, are regarded as barbarians among the polite inhabitants of the Middle Kingdom. Chinese courtesy is carried to such extremes that every one, in writing letters and in his conversation, speaks with abject humility of himself and the members of his family in terms of contempt, while he exaggerates the honors and dignity of others, especially of his guests.

A guest of honor must be received at the gate and shown in according to minutely prescribed rules. How punctilious they are to be kept according to Confucius, appears from one of his sayings (*Analects,* IX, iii, 2): "The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though this is opposed to the common practice." In one respect Chinese rules differ from ours; a guest of honor does not sit down with his host but is conspicuously seated at a table by himself and served with special care.

Undoubtedly the Chinese have given much thought to manners, and how much they recognize that all courtesies must be mutual, appears from the following sentence quoted by J. H. Stewart Lockhart:[1] "In social intercourse one has to act alternately the part of guest and host." Yet in spite of the complicated etiquette and the punctilious rules of propriety a natural conduct is praised as the best. The scholar Yu is reported to have said (*Confucian Analects* I, 12):

"For the practice of the rules of propriety one excellent way is to be natural. This naturalness became a great grace in the

[1] *A Manual of Chinese Quotations,* p. 111.

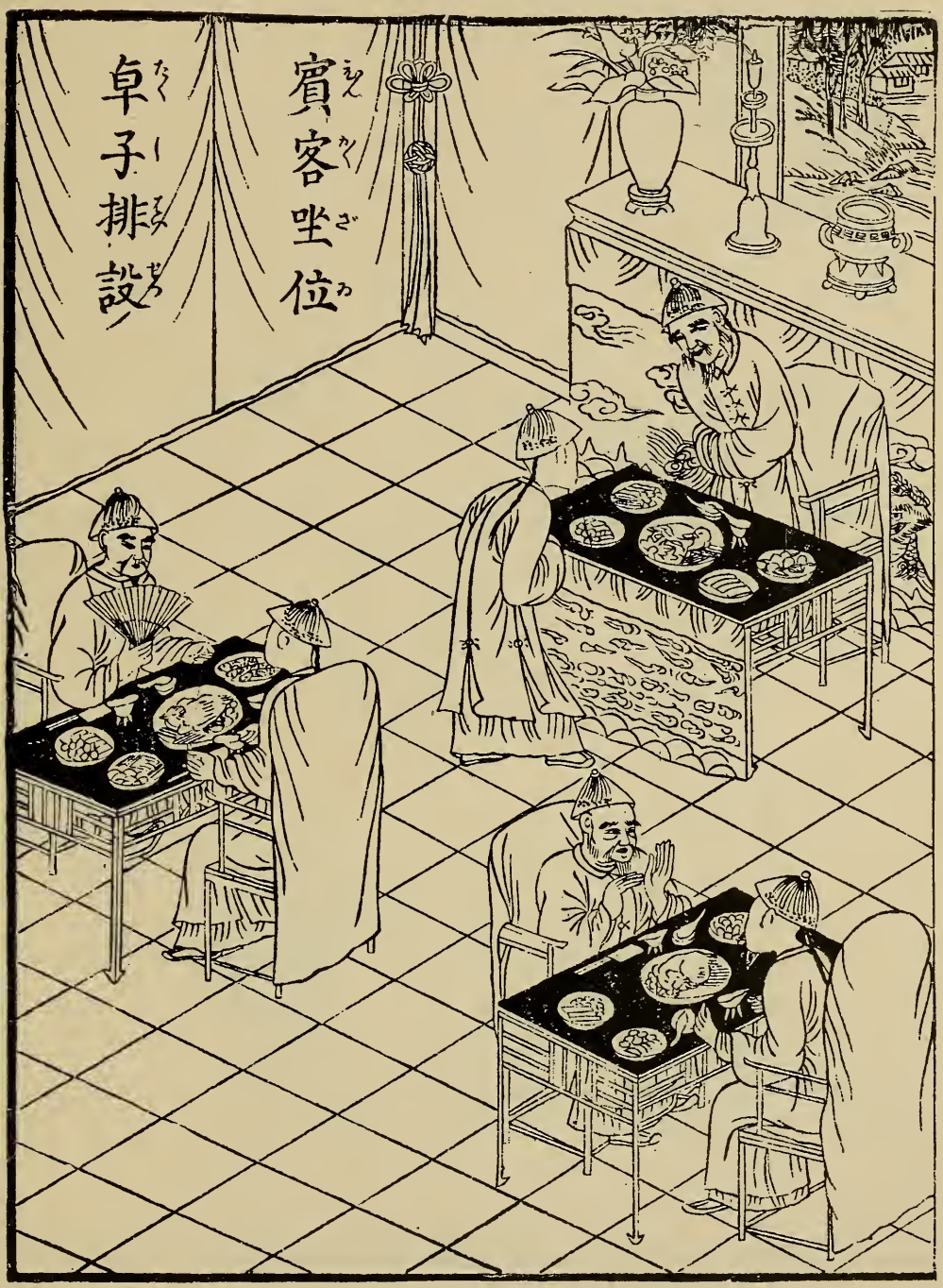
practice of kings of former times; let every one small or great follow their example."

THE HOST RECEIVES THE GUEST OF HONOR AT THE ENTRANCE GATE.

2284

It is characteristic of Confucius and perhaps of the educated Chinese in general, that they firmly believe in the intrinsic power of

goodness and propriety; a sage by his noble example will change barbarians and savages into gentlemen. Gentlemanly behavior is almost a religious virtue in the opinion of all the educated Chinese,



THE GUEST OF HONOR AT THE BANQUET. 2307

and Confucius himself felt true missionary zeal to spread the ideal of the superior man even among savages. The following statement

made in the *Analects* (IX. xiii) is characteristic of his faith in the power of good manners: "The Master was wishing to go and live among the nine wild tribes of the East. Some one said, 'They are

CARDS AND OTHER UTENSILS USED AT CONVIVIALS. 2282

rude. How can you do such a thing?' The Master said, 'If a superior man dwelt among them, what rudeness would there be?'"

The drinking carousels of China remind one strongly of Ger-

man habits and the drinking laws of student life. At a Chinese drinking bout a toastmaster is appointed; there are drinking games in which the members of a convivial society drink according to regulations prescribed by cards that are distributed; and we meet with loving-cups as well as prize cups, usually bearing words of good cheer, of friendship, or wishes for long life.

Our illustration shows two cards of a convivial game. The one in the left upper corner is a picture of Li Pei, one of the seven famous drunkard poets, of whom tradition says that he could make hundreds of stanzas after having drunk a hundred gallons of wine. The other card shows Chang Hsü, a famous calligraphist, who could write most artistically in the grass style of Chinese writing. On the same plate we see a beautiful decanter and also a chop-stick holder ornamented with emblems of longevity, so much used in Chinese congratulation and on other occasions. Underneath we see a cup of honor which is used for special events.

A drinking song preserved in the *Shih King* (II, viii, 7) describes a host who in spite of the frugality of his kitchen encourages his guests to drink freely and will not permit any of the four ceremonies to be omitted, viz.:

(1) For the host to pour the wine and taste it;
(2) To fill the cups of the guests and bid them drink;
(3) For the guests to fill and drink to the host;
(4) For host and guests to pledge each other.

In Mr. Jennings's pretty translation the song reads:

"Waving gourd-leaves cuts he there,
Boils them, (will not waste them)!
Yet our host has drinks to spare;
See him pour and taste them.

"One poor rabbit all the fare,—
Roast they it, or bake it!
Yet our host has wine to spare;
Fills and bids us take it.

"One poor rabbit all the fare,—
Broil they him or roast him!
Yet our host has wine to spare;
Fill we up and toast him!

"One poor rabbit all the fare,—
Broil they him, or grill him!
Yet our host has wine to spare;
Each for other fill him!"

L of C

A convivial carousel is vividly portrayed in a poem ascribed to the Duke Wu of Wei, one of the most sober and ideal princes of China, and father of Wen Wang, the noble founder of the Chou dynasty. Tradition has it that there was a period in Duke Wu's life when he was given to intemperate habits, but it is not impossible (if indeed he was at all the author of this poem) that like so many other poets of drinking songs, he was intemperate only in imagination and not in practice.

We quote extracts from Duke Wu's song which in William Jennings's splendid translation read as follows:

"The feast begins,—on either hand
The guests by rank reclining;
In close array the dishes stand,
The meats and fruits aligning.
The wines are choice, and flavored well,
The guests all harmonizing;
Placed on the stands are drum and bell;
All round are pledge-cups rising.

"The guests when first they sit them down
Look mild and most respectful.
And—ere their intellects they drown—
Sedate, of naught forgetful.
But when to great excess they go,—
Proprieties renouncing,—
Out of their seats they start, and oh,
The capering and bouncing!
So is it,—while they drink not deep,
They bear themselves subduedly,
But when due bounds they overleap,
Behave themselves most rudely.
Ay, when to such excess they go,
No sense of order do they show."

The author thus describes a drinking bout with its excesses but does not praise them, and one of the stanzas concludes with the lines.

"A wine feast is a rare good thing
When men good manners to it bring."

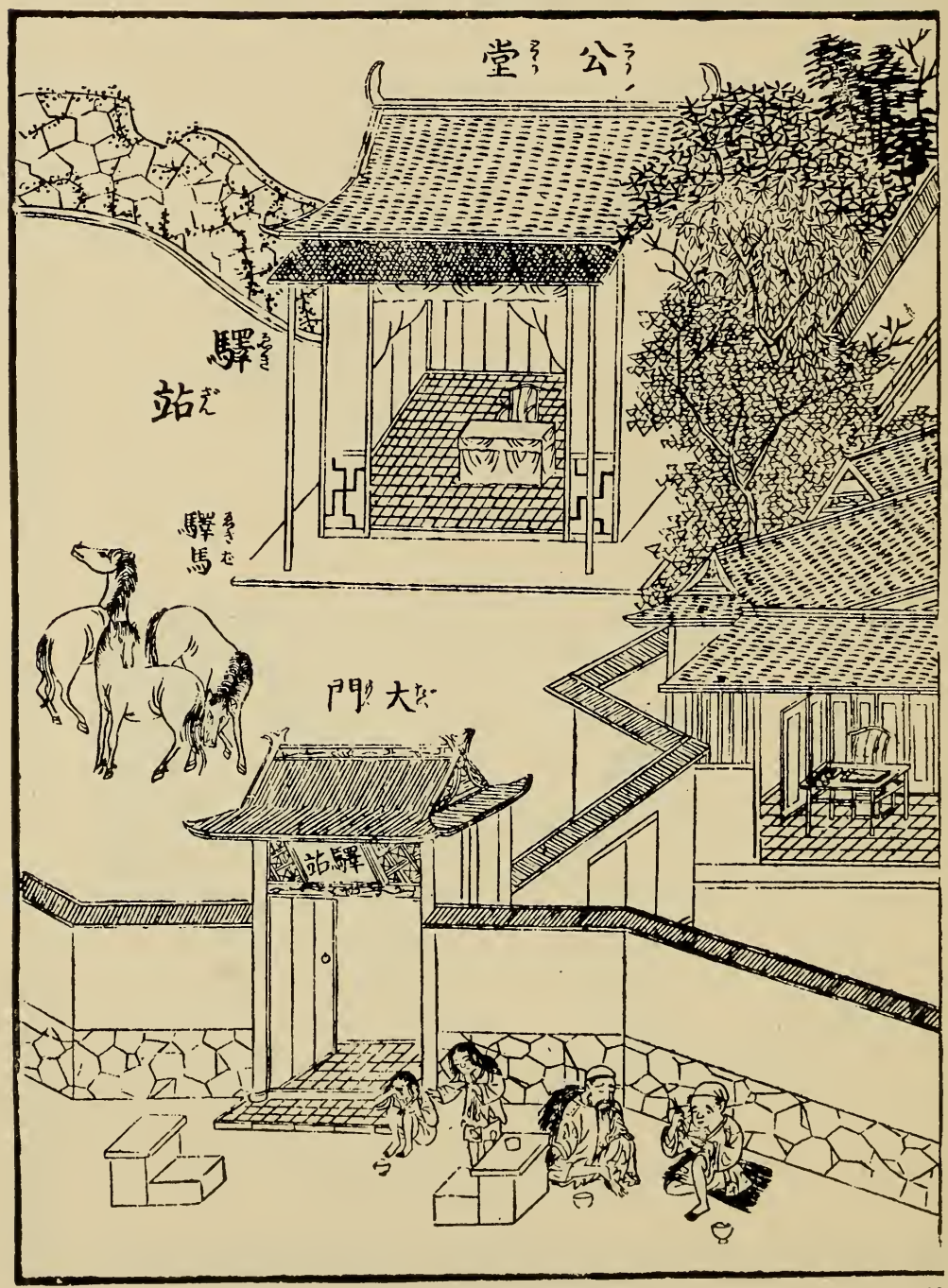
The songs of the *Shih King* were collected by Confucius in the fifth century B. C. In the great sage's day they were the classical poetry of China, and it is quite probable that most of them were several centuries old and yet how modern are many of the thoughts! The very drinking songs sound like German student songs of the present age, and the moral maxims will remain timely forever.

The Chinese are not great travelers, for the inconveniences of long journeys are many and great. They never think of traveling unless compelled to do so for business reasons. Wherever there are

TRAVELING IN CHINA. 2289

any roads in China they are in very poor condition. They are neglected both by the government and by the community, and private citizens naturally do not trouble about keeping them in order.

As a result they are almost impassable after bad rains, and traveling is thereby made very unpleasant. The carts used for transportation



AN INN IN CHINA. 2286

are of a heavy build so as to stand the irregularities of the road, and are by no means convenient for passengers. For other trips sedan chairs are used, but the more commodious kind of sedan

chairs called *kiao* is forbidden to the common people, its use being reserved for the highest officials and for families of rank.

Under these conditions travelers prefer the water way, and go

A MANDARIN'S REST HOUSE. 2285

always by boat unless they are compelled to go by land. Moreover the Chinese boats are more convenient and better built than Chinese wagons.

The inns in China do not compare to advantage with European and American hotels; but mandarins, the magistrates of the Chinese empire, have resting-places of their own, in which they can stop on their official journeys.

In consideration of the fact that the government does not trouble itself to keep roads in order, that bridges, fords, ferries and other thoroughfares are both inconvenient and dangerous to travelers, we understand that the religious books in China preach it as one of the moral duties of the individual to mend roads, to keep bridges in repair, maintain ferries and light up dark places on the highways.

SICKNESS AND DEATH.

WE read in Ch'iu Chin's manual of quotations: "Happiness, long life, and health of body and mind, are truly what all alike desire." Yet, adds the same compiler, "Death and disease are what man can not avoid."

If this is truly and typically Chinese we must confess that the Chinese are veritably human, for the sentiment is common to all the races on earth. But the Chinese recognize more than the other nations of the world what they owe to their ancestors, and this sentiment led them to an extravagantly punctilious ancestor worship. The classical song of the great annual sacrifice in the ancestral temple as recorded in the *Shih King* begins with a stanza which points out the reason why the present generation owes a debt of gratitude to its fathers. As translated by Mr. Jennings it reads thus:

"Where once were tangled thickets,
Now gone is every thorn.
Thanks to our fathers' labors,
We grow our rice and corn,—
Our rice in crops abundant,
Our corn on every hand.
Thus filled are all our garners,
And stacks unnumbered stand.
For meat and drink they serve us,
For sacrificial food,
For comfort, for refreshment,
For pledge of higher good."

The spirits of the dead are commonly represented at the festival by proxies specially appointed, who in another song of the *Shih King,* (III, ii, 4) are addressed as follows:

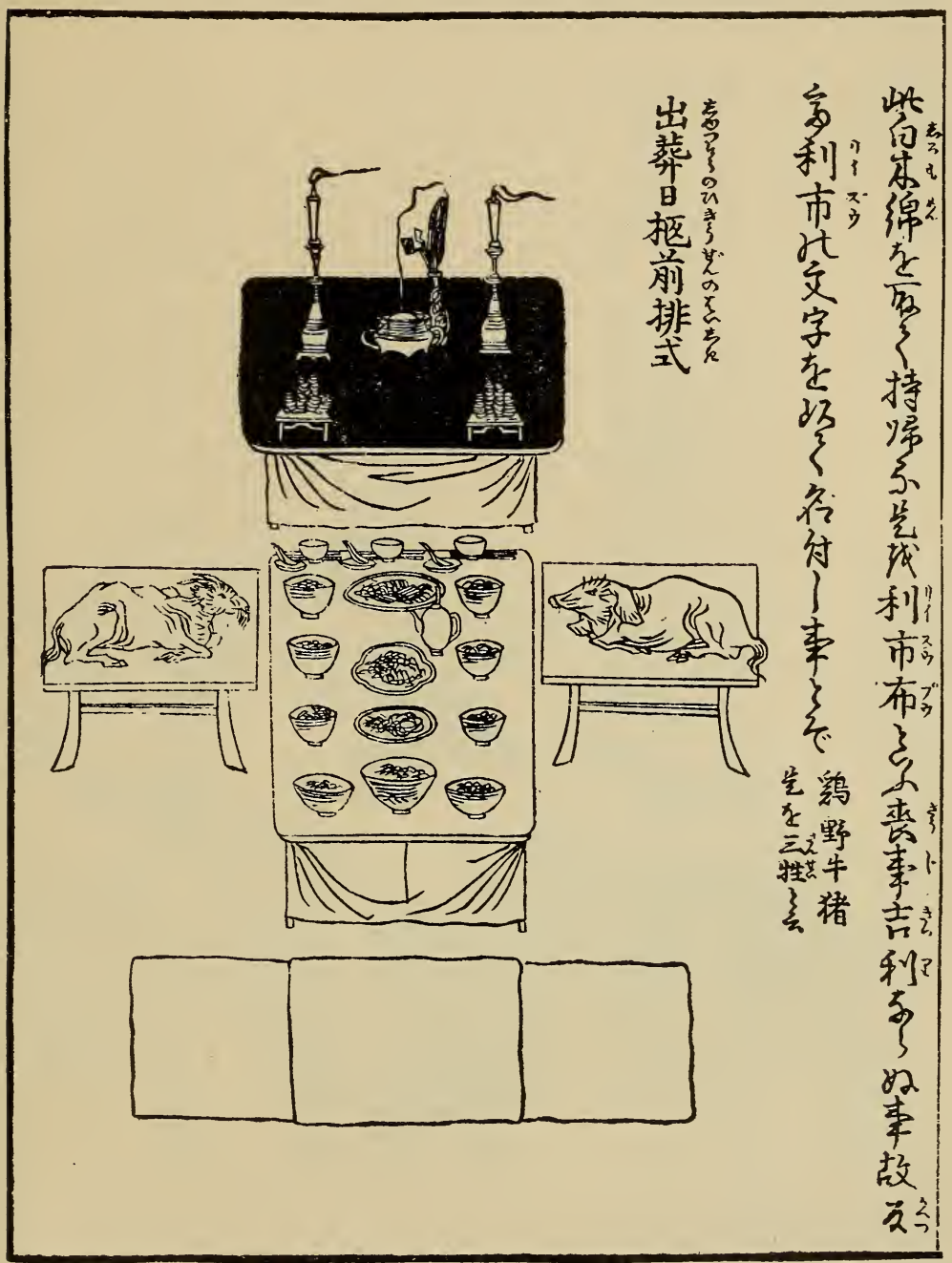
"Like the waterfowl within the cleft,
To their rest, to happy freedom left,
Come the proxies of your ancestors.
Choice the drinks for gladdening the heart!

And the roasts what fragrance they impart!
Eat and drink ye proxies of the dead!
Smooth's the pathway hereafter ye shall tread."

VISITING THE SICK. 2297

When a man in China falls sick, he is visited and comforted by his friends, and the Chinese are said to be kind-hearted and helpful if their neighbors, friends, or kinsmen suffer from disease.

When a man dies the seven spirits that preside over his seven senses die with him, but his soul survives and his soul has a three-



THE TABLE READY FOR THE WAKE. 2303

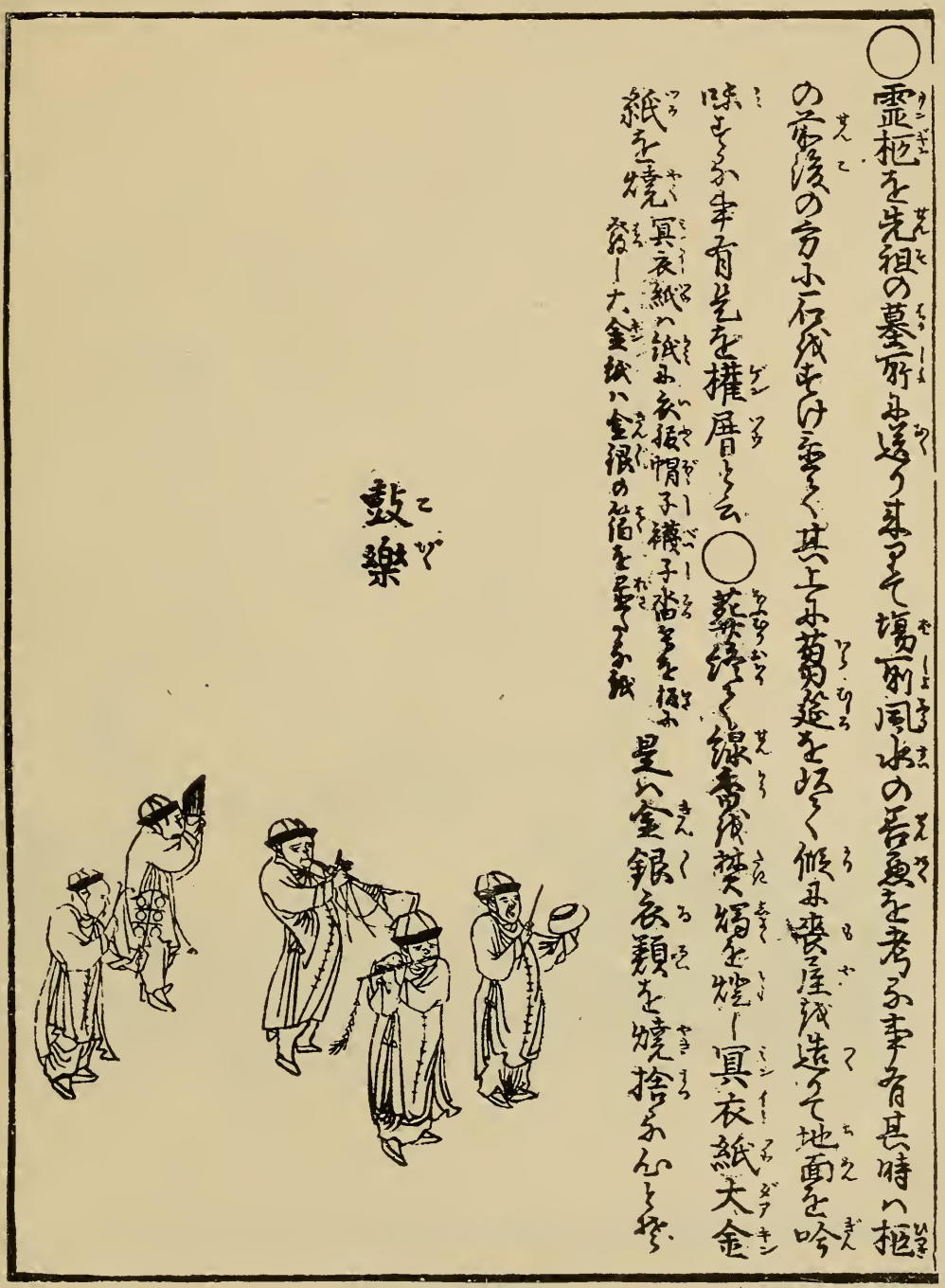
fold abode, a conception which has led to the belief of three souls. One soul goes to heaven to enjoy the reward of its good deeds, one soul stays in the grave to receive the sacrifices offered in its

honor and the third soul stays with the tablet bearing the name of the deceased in the ancestor's sanctuary, where at appointed times

Incense Shrine.

all the members of the family meet to perform the customary rites of ancestor-worship.

In some parts of China a coin is placed in the dead man's mouth which is a custom that prevailed also in ancient Greece,



The Band.

where it was intended as a fee for Charon the ferryman for ferrying the soul over the Styx.

Before the funeral takes place an elaborate festival quite analogous to an Irish wake is held, at which a goat, pigs and fowls

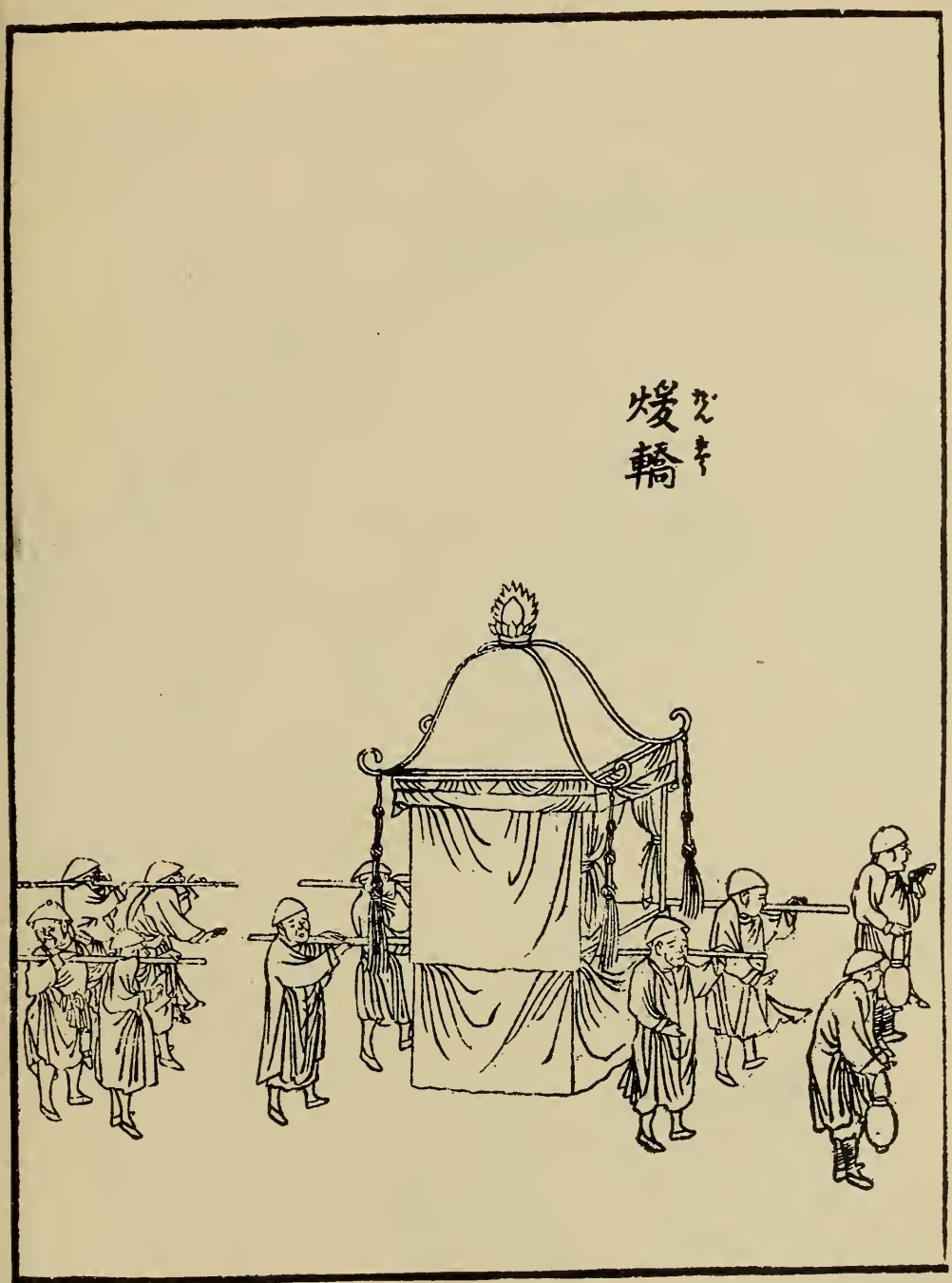
Name Flag and Coffin.

2281

FUNERAL PRO-

are offered, and wine is served without stint. After this parting meal, the body, dressed in the most splendid garments, is buried according to the deceased's wealth and station in life.

We see in our picture a funeral party preceded by a band. The Chinese words above the musicians in our picture (p. 109) read



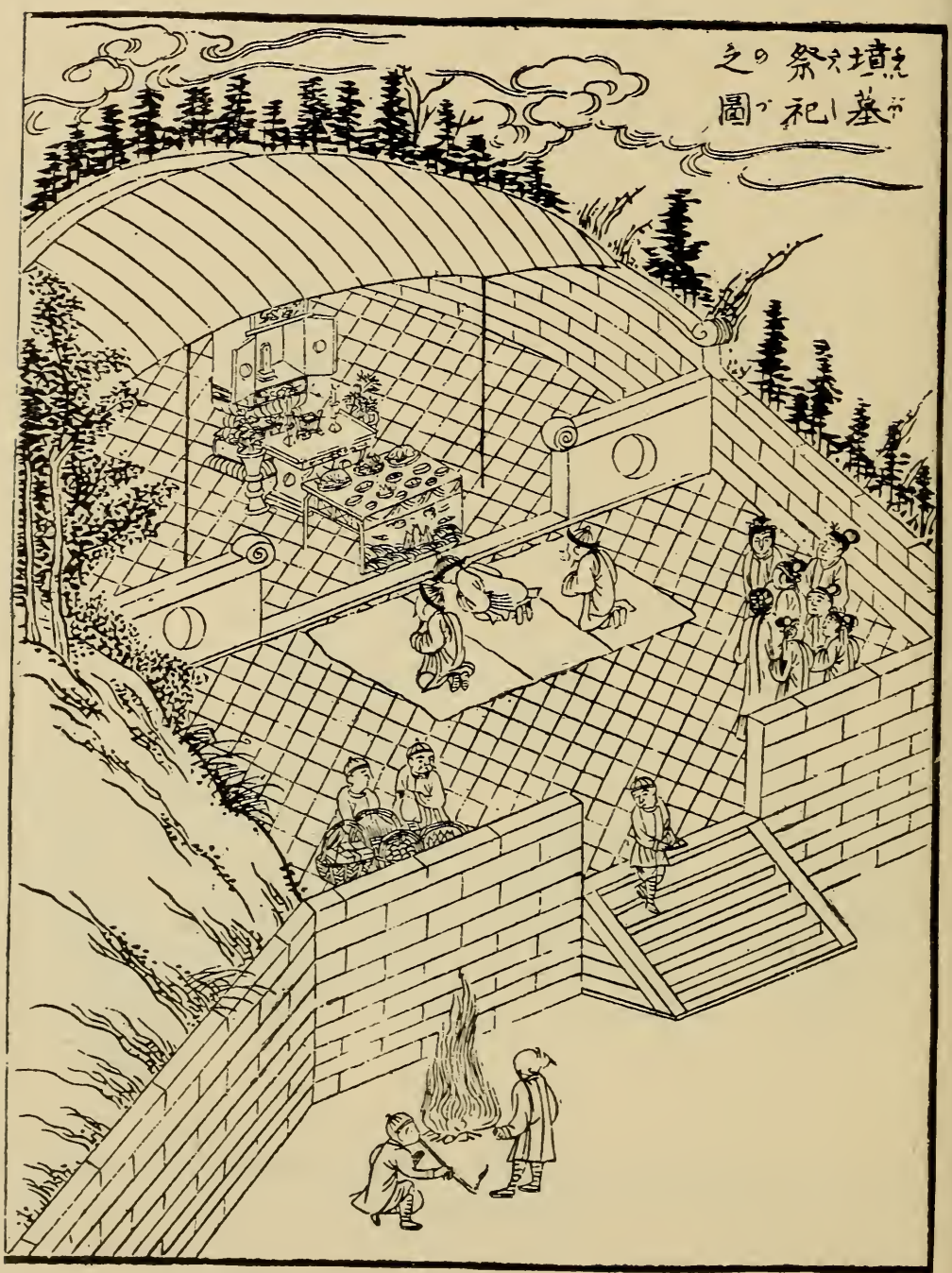
Women Mourners.

CESSION. PART II. 2298

"drums and music," which is the common denotation for "band" even if there are no drums, as is here the case.

The band is followed by a portable shrine for incense burning.

Next in order are the women mourners who are carried in sedans. The inscription in our picture reads "women mourners." Finally comes the coffin, preceded by a banner on which is written the name of the deceased.



MEMORIAL DAY CELEBRATED AT THE GRAVE. 2308

After the funeral, candles are lighted and incense is burned again. Then an offering is made, consisting of dresses, caps and

money which are burned, not in reality but in the shape of paper imitations. The gold and silver money is made of gold and silver paper and is assumed to do the same service as if the money were real.

The memory of the dead is kept sacred, and the date of their death is kept as a memorial day on which offerings are made at the grave, while a fire is lighted outside, for to keep sacred the memory of ancestors is one of the most essential maxims insisted upon by Confucius and all Chinese moralists.

The classical passage which records the view of Confucius concerning the spirits of the dead and the nature of death, is strongly tinged with agnosticism, and is found in the *Analects* (XI, 11) where we read:

"Tsz-lu propounded a question about ministering to the spirits (of the departed). The Master replied, 'Where there is scarcely any ability to minister to (living) men, how shall there be ability to minister to the spirits?'—On his venturing to put a question concerning death, he answered, 'Where there is scarcely any knowledge about life, how shall there be any about death?' "

In spite of his agnosticism, Confucius insists on the punctilious fulfilment of the mourning rites, which should last three years. We read in the same book:

"Tsai Wo questioned him respecting the three years' mourning, saying that one full twelve-month was a long time,—that, if gentlemen were for three years to cease from observing rules of propriety, propriety must certainly suffer, and that if for three years they neglected music, music must certainly die out....

"The Master asked him, 'Would it be a satisfaction to you—that returning to better food, that putting on of fine clothes?'

" 'It would,' said he.

" 'Then if you can be satisfied in so doing, do so. But to a gentleman who is in mourning for a parent, the choicest food will not be palatable, nor will the listening to music be pleasant, nor will comforts of home make him happy in mind. Hence he does not do (as you suggest). But if you are happy in your mind, then do so.'

"Tsai went out. And the Master went on to say, 'It is want of human feeling in this man. After a child has lived three years it then breaks away from the tender nursing of its parents. And this three years' mourning is the customary mourning prevalent all over the empire. Can this man have enjoyed the three years of loving care from his parents?' "

As to mourning in general, whether for friends or relatives, Confucius was less strict; he said (*ibid.* XIX, 14): "As to the duties of mourning, let them cease when the grief is past."

If the fault of the Chinese is their lack of progressiveness, we must grant that at bottom it is merely an exaggerated virtue—the reverence of their ancestors.

Plant Breeding

Comments on the experiments of BURBANK & NILSSON. By Hugo DeVries, Professor of Botany in the University of Amsterdam. Pages, XIII + 351. 114 Illustrations. Printed on fine enamel paper. Cloth, gilt top, $1.50 net; $1.70 postpaid. (7s. 6d. net.)

Under the influence of the work of Nilsson, Burbank, and others, the principle of selection has, of late, changed its meaning in practice in the same sense in which it is changing its significance in science by the adoption of the theory of an origin of species by means of sudden mutations. The method of slow improvement of agricultural varieties by repeated selection is losing its reliability and is being supplanted by the discovery of the high practical value of the elementary species, which may be isolated by a single choice. The appreciation of this principle will, no doubt, soon change the whole aspect of agricultural plant breeding.

Hybridization is the scientific and arbitrary combination of definite characters. It does not produce new unit-characters; it is only the combination of such that are new. From this point of view the results of Burbank and others wholly agree with the theory of mutation, which is founded on the principle of the unit-characters.

This far-reaching agreement between science and practice is to become a basis for the further development of practical breeding as well as of the doctrine of evolution. To give proof of this assertion is the main aim of these Essays.

The results of Nilsson have been published only in the Swedish language; those of Burbank have not been described by himself. Prof. DeVries's arguments for the theory of mutation have been embodied in a German book, "Die Mutationstheorie" (2 vols. Leipsic, Vat & Co.), and in lectures given at the University of California in the summer of 1904, published under the title of "Species and Varieties; their Origin by Mutation." A short review of them will be found in the first chapter of these Essays.

Some of them have been made use of in the delivering of lectures at the Universities of California and of Chicago during the summer of 1906 and of addresses before various audiences during my visit to the United States on that occasion. In one of them (II. D.), the main contents have been incorporated of a paper read before the American Philosophical Society at their meeting in honor of the bicentennary of the birth of their founder, Benjamin Franklin, April, 1906.

THE OPEN COURT PUBLISHING CO., 1322 Wabash Ave., Chicago

Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. $1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of metageometry.

The Vocation of Man.

By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precurs r of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the Vocation of Man, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

The Rise of Man.

A Sketch of the Origin of the Human Race. By Paul Carus. Illustrated. 1906. Pp. 100. Boards, cloth back, 75c net. (3s. 6d. net.)

Paul Carus, the author of The Rise of Man, a new book along anthropological lines, upholds the divinity of man from the standpoint of evolution. He discusses the anthropoid apes, the relics of primitive man, especially the Neanderthal man and the ape-man of DuBois, and concludes with a protest against Huxley, claiming that man has risen to a higher level not by cunning and ferocity, but on the contrary by virtue of his nobler qualities.

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The Sermons of a Buddhist Abbot. Some Addresses on Religious Subjects by the Rt. Rev. Soyen Shaku, Abbot of Engakuji and Kenchoji, Kamakura, Japan. Translated by Daisetz Teitaro Suzuki. Pp. 218. Cloth. $1.00 net. (4s. 6d. net.)

The Sermons of a Buddhist Abbot, which were delivered by the Rt. Rev. Soyen Shaku, during the author's visit to this country in 1905-1906, and have been collected and translated and edited by his interpreter and friend, Mr. Daisetz Teitaro Suzuki,

will prove fascinating to those who are interested in the comparative study of religion as well as in the development of Eastern Asia. Here we have a Buddhist Abbot holding a high position in one of the most orthodox sects of Japan, discoursing on problems of ethics and philosophy with an intelligence and grasp of the subject which would be rare even in a Christian prelate.

The Praise of Hypocrisy. An Essay in Casuistry. By G. T. Knight, D. D., Professor of Christian Theology in Tufts College Divinity School. 1906. Pp. 86. 50c net.

"The Praise of Hypocrisy" is an essay based on the public confessions of hypocrisy that many champions of religion have made in these days, and on the defenses they have put forth in support of the practice of deceit. Not that the sects now accuse each other of insincerity, nor that the scoffer vents his disgust for all religion, but that good men (as all must regard them) in high standing as church members have accused themselves.

By exhibiting the implications and tendencies of the ethics thus professed and defended, and by sharp comment on the same, the author of this essay designs to arouse the conscience of the church, to sting it into activity in a region of life where its proper functions have ceased.

This is not an attack on the church, nor even a mere criticism; it is the language of righteous indignation hopefully summoning the church to be honest with itself, to be loyal and faithful to its master.

Essay on the Creative Imagination. By Prof. Th. Ribot. Translated from the French by A. H. N. Baron, Fellow in Clark University. 1906. Cloth, gilt top. Pp. 357. $1.75 net. (7s. 6d. net.)

Imagination is not the possession only of the inspired few, but is a function of the mind common to all men in some degree; and mankind has displayed as much imagination in practical life as in its more emotional phases—in mechanical, military, industrial, and commercial inventions, in religious, and political institutions as well as in the sculpture, painting, poetry and song. This is the central thought in the new book of Th. Ribot, the well-known psychologist, modestly entitled An Essay on the Creative Imagination.

It is a classical exposition of a branch of psychology which has often been discussed, but perhaps never before in a thoroughly scientific manner. Although the purely reproductive imagination has been studied with considerable enthusiasm from time to time, the creative or constructive variety has been generally neglected and is popularly supposed to be confined within the limits of esthetic creation.

Our Children. Hints from Practical Experience for Parents and Teachers. By Paul Carus. Pp. 207. $1.00 net. (4s. 6d. net.)

In the little book Our Children, Paul Carus offers a unique contribution to pedagogical literature. Without any theoretical pretensions it is a strong defense for the rights of the child, dealing with the responsibilities of parenthood, and with the first inculcation of fundamental ethics in the child mind and the true principles of correction and guidance. Each detail is forcefully illustrated by informal incidents from the author's experience with his own children, and his suggestions will prove of the greatest possible value to young mothers and kindergartners. Hints as to the first acquaintance with all branches of knowledge are touched upon—mathematics, natural sciences, foreign languages, etc.—and practical wisdom in regard to the treatment of money, hygiene, and similar problems.

Yin Chih Wen, The Tract of the Quiet Way. With Extracts from the Chinese commentary. Translated by Teitaro Suzuki and Dr. Paul Carus. 1906. Pp. 48. 25c net.

This is a collection of moral injunctions which, among the Chinese is second perhaps only to the Kan-Ying P'ien in popularity, and yet so far as is known to the publishers this is the first translation that has been made into any Occidental language. It is now issued as a companion to the T'ai-Shang Kan-Ying P'ien, although it does not contain either a facsimile of the text or its verbatim translation. The original consists of the short tract itself which is here presented, of glosses added by commentators, which form a larger part of the book, and finally a number of stories similar to those appended to the Kan-Ying P'ien, which last, however, it has not seemed worth while to include in this version. The translator's notes are of value in justifying certain readings and explaining allusions, and the book is provided with an index. The frontispiece, an artistic outline drawing by Shen Chin-Ching, represents Wen Ch'ang, one of the highest divinities of China, revealing himself to the author of the tract.

The motive of the tract is that of practical morality. The maxims give definite instructions in regard to details of man's relation to society, besides more general commands of universal ethical significance, such as "Live in concord," "Forgive malice," and "Do not assert with your mouth what your heart denies."

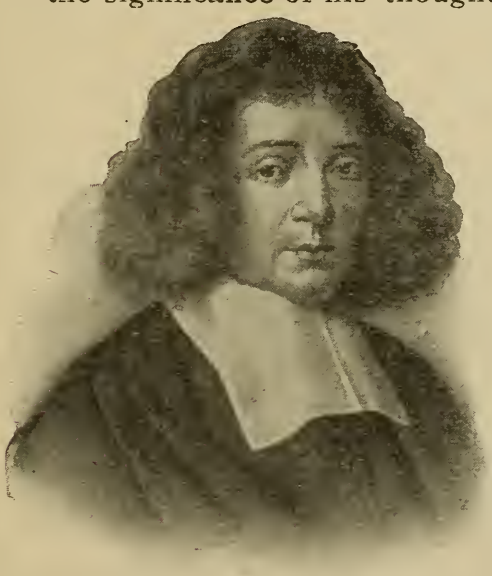
T'ai-Shang Kan-Ying P'ien, Treatise of the Exalted One on Response and Retribution. Translated from the Chinese by Teitaro Suzuki and Dr. Paul Carus. Containing Chinese Text, Verbatim Translation, Explanatory Notes and Moral Tales. Edited by Dr. Paul Carus. 16 plates. Pp. 135. 1906. Boards, 75c net.

The book contains a critical and descriptive introduction, and the entire Chinese text in large and distinct characters with the verbatim translation of each page arranged on the opposite page in corresponding vertical columns. This feature makes the book a valuable addition to the number of Chinese-English text-books already available. The text is a facsimile reproduction from a collection of Chinese texts made in Japan by Chinese scribes.

After the Chinese text follows the English translation giving references to the corresponding characters in the Chinese original, as well as to the explanatory notes immediately following the English version. These are very full and explain the significance of allusions in the Treatise and compare different translations of disputed passages. This is the first translation into English directly from the Chinese original, though it was rendered into French by Stanislas Julien, and from his French edition into English by Douglas.

A number of illustrative stories are appended in all the editions of the original, but the selection of these stories seems to vary in the different editions. They are very inferior in intrinsic value to the Treatise itself, and so are represented here only by extracts translated in part directly from the Chinese edition and in part through the French of Julien, but many are illustrated by reproductions of the Chinese pictures from the original edition. The frontispiece is a modern interpretation by Keichyu Yamada of Lao Tze, the great Oriental philosopher, "The Exalted One" to whom the authorship of this Treatise is ascribed.

Spinoza and Religion. A Study of Spinoza's Metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion and incidentally his personal attitude toward it. By Elmer Ellsworth Powell, A. M., Ph. D., Professor of Philosophy in Miami University. 1906. Pp. xi, 344. $1.50 net. (7s. 6d.)



Spinoza has been regarded for centuries as the most radical philosopher, yet he had a reverential attitude toward religion and prominent thinkers such as Goethe looked up to him as their teacher in both metaphysics and religion. Professor E. E. Powell, of Miami University, feels that there has been great need to have Spinoza's philosophy and attitude toward religion set forth by a competent hand, and, accordingly, he has undertaken the task with a real love of his subject, and has indeed accomplished it with success.

Aristotle on His Predecessors.

Being the first book of his metaphysics. Translated from the text of Christ, with introduction and notes. By A. E. Taylor, M. A., Fellow of Merton College, Oxford; Frothingham Professor of Philosophy in McGill University, Montreal. Pp. 160. Cloth, 75c net. Paper, 35c postpaid.

This book will be welcome to all teachers of philosophy, for it is a translation made by a competent hand of the most important essay on the history of Greek thought down to Aristotle, written by Aristotle himself. The original served this great master with his unprecedented encyclopedic knowledge as an introduction to his Metaphysics; but it is quite apart from the rest of that work, forming an independent essay in itself, and will remain forever the main source of our information on the predecessors of Aristotle. Considering the importance of the book, it is strange that no translation of it appears to have been made since the publication of that by Bekker in 1831.

The present translation has been made from the latest and most critical Greek text available, the second edition of W. Christ, and pains have been taken not only to reproduce it in readable English, but also to indicate the exact way in which the translator understands every word and clause of the Greek. He has further noted all the important divergencies between the readings of Christ's text and the editions of Zellar and Bonitz, the two chief modern German exponents of Aristotelianism.

Not the least advantage of the present translation is the incorporation of the translator's own work and thought. He has done his best, within the limited space he has allowed himself for explanations, to provide the student with ample means of judging for himself in the light of the most recent researches in Greek philosophical literature, the value of Aristotle's account of previous thought as a piece of historical criticism.

Zarathushtra, Philo, the Achaemenids and Israel.

A Treatise Upon the Antiquity and Influence of the Avesta. By Dr. Lawrence H. Mills, Professor of Zend Philology in the University of Oxford. 1906. Pp. 460. Cloth, gilt top. $4.00 net.

Professor Lawrence H. Mills, the great Zendavesta scholar of Oxford, England, has devoted his special attention to an investigation and comparison of the relations that obtain between our own religion, Christianity—including its sources in the Old Testament scriptures—and the Zendavesta, offering the results of his labors in a new book that is now being published by The Open Court Publishing Company, under the title, "Zarathushtra, Philo, the Achaemenids and Israel, a Treatise upon the Antiquity and Influence of the Avesta." We need scarcely add that this subject is of vital importance in theology, for the influence of Persia on Israel and also on the foundation of the Christian faith has been paramount, and a proper knowledge of its significance is indispensable for a comprehension of the origin of our faith.

Babel and Bible.

Three Lectures on the Significance of Assyriological Research for Religion, Embodying the most important Criticisms and the Author's Replies. By Dr. Friedrich Delitzsch, Professor of Assyriology in the University of Berlin. Translated from the German. Profusely illustrated. 1906. Pp. xv, 240. $1.00 net.

A new edition of "Babel and Bible," comprising the first, second and third lectures by Dr. Friedrich Delitzsch, complete with discussions and the author's replies, has been published by The Open Court Publishing Company, making a stately volume of 255 pages.

The Story of Samson

And Its Place in the Religious Development of Mankind.

By Paul Carus. 80 illustrations. Pp. 183. Comprehensive index. Boards, $1.00 net. (4s. 6d. net.)

Dr. Carus contends that Samson's prototype is to be found in those traditions of all primitive historical peoples which relate to a solar deity. He believes that genuine tradition, no matter how mythological, is more conservative than is at first apparent. Though the biblical account of Samson's deeds, like the twelve labors of Heracles, is the echo of an ancient solar epic which glorifies the deeds of Shamash in his migration through the twelve signs of the zodiac, there may have been a Hebrew hero whose deeds reminded the Israelites of Shamash, and so his adventures were told with modifications which naturally made the solar legends cluster about his personality.

References are fully given, authorities quoted and comparisons are carefully drawn between Samson on the one hand, and Heracles, Shamash, Melkarth and Siegfried on the other. The appendix contains a controversy between Mr. Geo. W. Shaw and the author in which is discussed at some length the relation between myth and history.

Chinese Thought

An Exposition of the Main Characteristic Features of the Chinese World-Conception. By Paul Carus. Being a continuation of the author's essay, Chinese Philosophy. Illustrated. Index. Pp. 195. $1.00 net. (4s. 6d.)

This book contains much that is of very great interest in the development of Chinese culture. Beginning in the first chapter with a study of the earliest modes of thought-communication among primitive people of different parts of the world, and tracing the growth of the present system of Chinese caligraphy. In "Chinese Occultism" some interesting Oriental mystical ideas are explained as well as the popular methods of divination by means of trigrams and the geomancer's compass. In a special chapter the zodiacs of different nations are compared with reference to the Chinese zodiac and also to a possible common Babylonian origin. This chapter contains many rare and valuable illustrations representing almost all known zodiacs from those of Egypt to the natives of the Western hemisphere. The influence of Confucius is discussed, and a hurried recapitulation of the most important points in Chinese history is given together with a review of the long novel which stands in the place of a national epic. Chinese characteristics and social conditions have their place in this volume as well as the part played in China by Christian missions, and the introduction of Western commercialism. The author's object is to furnish the necessary material for a psychological appreciation of the Chinese by sketching the main characteristic features of the ideas which dominate Chinese thought and inspire Chinese morality, hoping thereby to contribute a little toward the realization of peace and good will upon earth.

Chinese Life and Customs

By Paul Carus. With illustrations by Chinese artists. Pp. 114. 75c. net. (3s. 6d. net.)

This book is little more than a compilation of Chinese illustrations accompanied with only as much text as will suffice to explain them, and what further material has been added is merely in the way of quotations from Chinese literature. The intention is to make the Chinese people characterize themselves by word and picture. Child rhymes, love lyrics and songs of revelry are introduced in translation from Chinese poetry which is recognized as classical. The illustrations which form the great body of the book are from the most authentic Chinese source of information concerning modern life in China unaffected by the aggressive Occidental foreigners. The book is divided into chapters on "Annual Festivals," "Industries and Foreign Relations," "Confucianism and Ancestor Worship," "Taoism and Buddhism," "Childhood and Education," "Betrothal and Marriage," "Social Customs and Travels," "Sickness and Death."

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"Brightly written, broad-minded, instructive, this book deserves serious perusal and praise."
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" 'Our Children' has a value which it is difficult to exaggerate. The strong common sense of the book as a whole can better be judged from an extract than from any praise of it, however particularized.
"It is difficult to conceive of anything coming up in relation of parent or teacher to a child which does not find discussion or suggestion in this compact and helpful little book. It will be an aid to parents and teachers everywhere—an education for them no less than for the child."
—THE CHICAGO DAILY NEWS.

"From my own personal point of view I can only welcome this volume in our pedagogical literature and express the hope that it may become a household book in the library of every parent and teacher."
M. P. E. GROSZMANN, Pd. D.,
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